

MAPPE OF

MAN'S MORTALITIE

Clearly manifesting the originall of
DEATH, with the Nature, Fruits, and
Effects thereof, both to the Vnregenerate,
and Elect Children of GOD.

Diuided into three Bookes, and published for the
furtherance of the wise in practise, the humbling of the
strong in conceits, and for the comfort and confirma-
tion of weake Christians, against the combat of
DEATH, *that they may wisely and seasonably*
be prepared against the same.

Whereunto are annexed two Consolatory SERMONS, for
afflicted Christians, in their greatest Counsils.

BY

JOHN MOORE, Minister of the Word of God, at *Stow* in
LEICESTER-SHIRE.

HEBR. 9. 27.

Booke 1. It is appointed vnto men, that they shall once dye, and after that cometh the Iudgement.

REVEL 4. 13.

2. Then I heard a voyce from heauen, saying vnto mee; Write, the dead which dye in the Lord are fully blessed: euen so saith the Spirit; for they rest from their labours, and their workes follow them.

ECCLES 9. 10.

3 All that thy hand shall finde to doe, doe it with all thy power; for there is neither work, nor intention, nor knowledge, nor wisdom in the grave, neither thougth.

LONDON,

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MAP OF

MARY MORTIMER

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TO THE RIGHT
HONORABLE,

S^r. FOVLKE GREVILL Knight, Chancelor
of his Highnesse Court of Exchequer, and one of his
Maiesties most Honourable Priuie Councell: the

*assurance of Gods loue in all outward blessings of
this life, with the vndoubted euidence of Gods*

Spirit, for the fruition of Heauen and hap-

pinesse in the life to come, be daily more

and more increased and confirmed,

through Iesui Christ, &c.

Right Honourable:



Vch is the force of Vertue, and of
the very shadow of Godlinesse, that
(as it were) naturally it draweth
mens loue and affection, and after a
speciall manner vniteth mindes to-
gether, farre distant, and different
in calling and condition. The very
Heathen hauing experience hereof,
both by their writing confessed, and also practised the same
one towards another, who for the loue of morall vertues
embraced those whom they neuer saw. How much more
then should Gods Children, rightly informed by Gods
Word, and reformed by his Spirit, most highly value the
incomparable worth of sincere Religion, and the holy pro-
fession thereof, by the meanes and ministry whereof, men

THE EPISTLE

1 *Iohn* 3. 14.

1 *Iohn* 4. 16.

1 *Iohn* 4. 20.

Luke 1. 3.

2 *Iohn* 1.

Dem. 4. 17. 18. 19.

Iob 29. 13. 15. 16

are (as it were) newly created, and restored to the Image of the eternall God, which maketh them most amiable in the sight of God, and honourable in the account of his children, who doe know that they are translated from death to life, by loving the brethren? For as God, in himselfe the very fountaine of all goodnesse, is love, and properly to be loved of all, being the very object and subject of all Christian affection, as having in himselfe all the causes both motiue and attractiue to draw them vnto him: So they whosoever of Gods elect, which most resemble him in grace and goodnesse, doe next deserue our love; not that we should diuide the same from God (the very Ocean of goodnesse) but rather to make it knowne that we truly love the Lord our God in them, who cannot possibly love God whom wee haue not seene, except wee love his Children which represent his person, and in whom hee will proue our love towards himselfe. Hence arise so many good occasions to make Gods children acquainted, which (otherwise) would be strangers; & many poore Christians and despised Ministers in the world, to write and speake, seeke and sue, for the countenance and acquaintance of eminent peronages, sincerely professing and patronizing Gods truth; and with *Luke*, to looke for some noble *Theophilus*; and with *S. Iohn*, some honourable and *Elect Lady*, vnto whom they may consecrate their labours.

The consideration of which premises (Honourable Sir) may somewhat qualifie my presene boldnesse, in this my seeming rash attempt. Neyther is it strange (indeede) that poore men in the valley, looke to the Beacon on the hill, and that such spreading fruitfull trees should be in view, and knowne for shelter and reliefe against a storme. Hee which seeketh for such friends, seeketh to God his assignes: for are they not his Deputies, to doe good to his Church and Children? Are they not eyes to the blinde, and feet to the lame? Are they not fathers to the poore, and in so being, procure their blessing? I minde not here to blaze out your iustly deserued praises, but rather in dutie be earnest in

DEDICATORIE.

in my prayers to God, for the increase and continuance of Gods graces bestowed vpon your Honour, for the good of our Church and Common-wealth: And (I hope) you haue learned, that continuance in well-doing, getteth the greatest praise and prize with God, and all good men: And my particular prayer shall be, that still you may exceede your selfe, in the performance of all Christian duties, to God, our Prince, and Countrey, euer tending to that perfection which leadeth to eternall life. Moreouer, let your Honour be thoroughly perswaded, that God will haue all his children humbled here, before they can aspire to the top of the highest glory (which they hope for) hereafter; and that the way hereunto is rightly to know our selues by our fraile condition and mortall estate. May it please you therefore (with other sorts and rancks of Gods people) to take some view thereof in this Discourse: Feare not (Honourable Sir) to read some lines thereof at your leisure; the receipt whereof (I doubt not) will proue more wholsome then toothsome to the flesh, which still would make vs play the Gyants against our God; yet mortified it must be in some measure: For as raw flesh is not fit for the stomacke; no more are vnmortified men for God. Euen *Nichodemus* himselfe must be borne againe, if he will come to an assured hope of that heauenly inheritance. *Iohn 3. 3.*

I prescribe here no Lawes nor Rules to be obserued, with the *Franciscans*, *Dominicks*, and other Fryers, to this or that sect or sort of men; I say (with the Apostle) *There is one Law for all men*, enacted in heauen, without repeale, that *they must dye*: And for as much as God hath sanctified this Physicke for the saluation of our soules, let the wholsomnesse thereof qualifie the bitternesse: And since the death of the faithfull hath lost her sting in Christ his death, let vs neuer feare the humming of this Bee, not being able to hurt vs. But for these Cordials of Comfort, with many moe soueraigne Antidotes against Deaths poyson and dangerous Symptomes, I leaue your Honour to a larger discourse thereof in the proper place.

Now

THE EPISTLE, &c.

1 Cor. 15. 53.

Rom. 8. 9.

Now for offering to your Honour such mournfull matter of humiliation, and as it may seeme distastfull to Courtly senses; let these few words suffice. That as there is a communite of flesh and bloud, and a generall infection of sin in all *Adams* heires, that so likewise Death (which is the wages thereof) is, and must needs be common vnto all, without exception of any. And so long as the godly and wicked liue together in this world, euen so long there is betweene them a certaine equalitie in the flesh, though alwayes an euident distinction in the spirit: So that vntill this mortall body hath put on immortalitie, and the spirit of Christ, which dwelleth in Gods children, hath brought them to God in heaven, all discommodities and casualties, with Death it selfe, must needs be incident to all men alike. Besides that, our earthly prosperitie so dulleth our spirituall senses, and our great employments in the world, so carry away our affections, and so hinder the remembrance of our latter end, that the greatest men (many times) both for place and gifts, doe mightily forget themselues herein: and knowing it to be so, haue had their speciall Memorandums. I omit to speake of the preparing of their Sepulchres in their life time, and the purposed placing of them in their common walkes, with their set salutations of some seruant to that purpose.

Thus most humbly supplicating your Honour to be well pleased with this my honest purpose, and christian indouour, in the fauourable acceptance thereof, I commend your Honour to the gracious protection and direction of the eternall and euer liuing God, who euer guide you with his spirit, in all your weighty employments, to his glory, and the good of his Church, &c.

From my poore Study at *Shearbie*, in *Leicester shire*.
February 21. 1616.

Your Honours in all Christian duties,
wholy denoted in the Lord Iesus,

JOHN MOORE.

AN
ABRIDGEMENT
OF THE WHOLE

Bookes substance :

OR
A GENERALL TABLE
of the principall poynts thereof,
according to the CHAPTERS
and SECTIONS.

The first Booke.

CHAP. I.



*O'D in his incomprehensible Wisdoms,
Goodnesse, and Love, created man at
the first, as a Chrystall glasse of his
glory, and a liuely resemblance (in a
sort) of his Maiestie. Section 1.*

*Mans body a brieft map and abridge-
ment of the whole worlds perfection. 2.*

*Mans excellency and maiestie in his
first Creation. ibid.*

*Man in his body resembled his Maker, and in his severall
members expressed the varietie of his perfections. 4.*

*The very Pagans admired the portraiture of mans body, and
preferred it before the worlds curious creation. ibid.*

*Man especially in his soule resembled God : with the manner
how. 5.*

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Gods Image in man appeared especially in the regiment of the creatures. 6.

It consisteth principally in righteousness, holinesse and knowledge. ibid.

The Image of God in man, is to have the same Will, Knowledge, Iudgement, and Reason, with God, in humane and heavenly things in a measure: with the reason thereof. 7.

The difference betwixt the Image and Similitude of a thing. 8.

Christ is the very ingrauen forme of God, and the true patterne and type of our first created image. ibid.

Reason and Will (as two wings to the Soule) did at the first guide it aright to God, that so it might soare aloft with her affections, to heauen and heavenly things. 9.

The excellent harmony in all the faculties of the Soule before Adams fall, with the exquisite reason and knowledge thereof. 10.

CHAP. II.

GOD alone is vncchangeable, and all creatures haue their being standing, and upholding by him who onely is. Sect. 1. Gods name and nature. ibid.

Adam was mortall by creation, yet had he not sinned, he neuer had dyed. 2.

Adam was made of a mutable nature, in power of standing, and possibilitie of falling. 3.

The reason why God alone is vncchangeably good, and all other creatures subiect to decline. ibid.

Three things requisite for Adam, and the Angels, to perseuer in goodnesse. 4.

Why the good Angels fell not, but keepe still their standing. ibid.

Adam (if hee would) had grace sufficient to haue kept himselfe from sinne and death, illustrated by examples. 5 & 6.

Adam could fall of himselfe, but hee could not stand or rise againe: with the vse thereof. 7.

Why man was made of a changeable nature. 8.

Adam was subiect to death by nature, but not of necessitie: with the reason. 9.

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CHAP. III.

Sathan envying at mans glorious estate, laboured by temptations to supplant him, and so prenailed. SECT. I.

The manner and degrees of Sathans proceeding. 2.

Adam by yeelding procured his fall, and so sold himselfe to Sinne and Sathan, to the iust destruction of himselfe, and all his seede. ibid.

The greatnesse of Adams sinne, and the equitie of Gods Iustice in the manner of punishment. 3.

See the further enlargement of Adams rebellion, by the degrees thereof. 5.

God not onely commanded his obedience, but threatened his rebellion. 6.

Adam by his fall lost Gods Image, and contemning life, hee found out death. ibid.

The cursed fruits and effects of his fall. 7.

Adam procured the practise of euill, before he could attaine to the knowledge thereof. 8.

In searching for knowledge, he met with error and blindness, both of soule and body. ibid.

Originall sinne (as a pestilent payson) infected every part of man. 9.

It is deriued from Adam by propagation, and by imitation confirmed, and multiplyed in all mankind. ibid.

The fruits and effects of originall sinne. ibid.

It maketh man more degenerate then all the rest of the creatures. 10.

Mighty is the power, and raging is the strength of originall sinne. ibid.

Though sinne be the greatest bondage, yet wee are willingly led to the practise and obedience thereof. 11.

Sinne breedeth in our hearts, as wormes in the wood, ibid.

Concupiscence (the fruit of Adams transgression) is the Tyrant of the flesh, the Law of the members, the nourishment of Sinne, the feeblenesse of Nature, and food of Death.

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Before wee can sinne we are lucked to sinne, and before wee offend we are bound with offence. ibid.

CHAP. IIII.

Though the cause of death be iust, yet the originall thereof seemeth doubtfull. Sect. 1.

God is not the author of Death: with the reasons why. 2.

The Diuell is the author of Death, proued at large. 3.

Sathan was created an Angelicall Spirit, by sinne hee made himselfe a Diuell, and falling from God, hee fell from goodness. 4.

Causa causæ est causa causali: Sathan being the cause of Sinne, caused Death. ibid.

Man and Diuell are partners in Sinne, and so in Death. 5.

Sathan tempted, and man consented. ibid.

The Diuell is not the absolute cause of Sinne and Death: with the reasons why. 6.

Sollicite he may to sinne, but force he cannot. ibid.

Man by nature might haue declined, and should in himselfe haue had the cause of sinne, and so of death. 7.

Death hath no proper efficient cause, but rather deficient. 8.

It is a priuation of life, onely hauing a name, and no nature and substance: with the use thereof. ibid.

¶ Sect. 9.

Adams sinne was hereditary to his posteritie, and so the punishment proued at large, from 10. to 13.

The naturall conditiõ of mans soule by originall sinne. 13.

Though in the iust iudgement of God, mens soules be defiled with sinne, being ioynd to their bodies, yet it is not of compulsion. 14.

God doth incline the wils of men eyther to good or euill, according to his mercy and their iust deserts. 16.

The children of the regenerate are as corrupt by nature, as the rest, vnill they be reformed by the sanctified meanes ordained of God. 15.

Mans sinne maketh his life a due debt to death. 17.

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The Diuell is the father of Sinne, and Sinne the mother of Death. ibid.

The corruption of our flesh did not make our soules sinfull, but the sinne of our soule did make the flesh corruptible. ibid.

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DEath is threefold, corporall, spirituall, and that which is common both to body and soule. Sect. 2.

The description of Death, according to the severall parts.

The soule cannot properly dye, being life it selfe, illustrated by examples. 3.
4.

How the soule is said to dye. 5.

The seperation from God is the death of the soule, as the departing of the soule is the death of the body. ibid.

The nature of Death. 6.

Gods Spirit is the soule of our soules. ibid.

Man by sinne lost his life, and found out death. 7.

It is agreeable to Gods iustice, that a spirituall death should beget a corporall. ibid.

So soone as man had sinned, so soone did the armies of death besiege his life. 8.

The very life of sinners is a death. 9.

Gods spirit must quicken and renew the soule, or else it must needes dye and be damned. 10.

The degrees of the spirit in Gods elect. 11.

The wicked in this life doe live in death, and conversing in earth, they are bondslaves of hell. 12.

An effectuall faith in Christ is the life of the soule. 13.

What it is to be dead in sinne. 14.

Death is diversly derined, with the reasons thereof. 15.

CHAP. VI.

IT is enaied in heauen, that all men must dye. Sect. 1.

The Registers of the death and buriall of men, from the beginning, witness the execution of Gods decree herein. 2.

Death

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Death is the way of all the world, and the house of all men living. ibid.

Death is the Lady and Empresse of all the world. 3.

Balthasers Embleme is written upon every mans wall. 4.

Death respecteth no mans person, place, or qualities. 3.

Dayes, and yeares, and times, no plea against the graue, but a fitter prey for Death. ibid.

Death (as Dan, the gathering hoast) sweepes all away. 4.

Mercilesse Death doth exercise her cruelty upon all alike. 5.

Nothing can preuaile against Death, or ransom our life. 6.

Gods hand a man may escape, but Deaths dart no man can shunne. 7.

No force can resist it, nor meanes prevent it. ibid.

Death is the common road-way of all the world. 8.

We must needes yeeld our selues to the law of Death. ibid.

Men may be distinguished by times, but all are equal in the issue. 9.

As we grow our life decreaseth: This whole life is but a death. ibid.

Man cannot be ignorant of his death, since all creatures and actions proclaime his mortalitie. 10.

Experiments of death on every side most apparant. 11.

The law of Nature conuinceth it amongst all nations. 12.

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An exclamation against Death, most hideous and pittisfull, 14. & 15.

The Christian vse of our mortalitie, with a reproofe of the carelesse Christian. 16. & 17.

Death to the faithfull, is as an hackney to carry and hasten them from earth to heauen. ibid.

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- The frailty and brittlenesse of mans body: with the reason thereof. 7.
- See the manifold dangers of our life, and how easily it is lost. 8.
- The mutabilitie and inconstancie of mans life. 9.
- This life is little better then hell, were it not for the hope of heaven. 10.
- This world is an Ocean sea of troubles: See how fitly it resembleth it, hauing a mercilesse man to swallow vp all. 11.
- It is a dungeon of ill fauours, and a puddle of vices. 12.
- Mans life is short and swift, like a poste, a ship, and a shadow. ibid.
- Our dayes passe swiftly as the Eagle to her prey, and all mortall men are a prey to death. 14.
- We are as flowers and grasse, and Death (in the hand of God) as a sythe to cut vs downe. ibid.
- All things dye but our sinnes, which reniue and grow young againe in despite of nature. ibid.
- The cares of this life, are like the Flies of Egypt, which giue men no rest neither day nor night. 15.
- They are like mercilesse Tyrants which take away our peace. ibid.
- Man and his labour are fitly resembled to the Spider and her web. 16.
- All things are as snares to sinners, to draw them to destruction. 17.
- The meanes for Christians to auoid the snares of this life. 18.
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- It is as naturall for corrupt man to sinne, as for water to run downe the channell, or a Coach downe a hill.* 19.
The best men living amongst the wicked, are aptly resembled to Colliers and Millers. ibid.
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- M**EN by dying prone they had sinned, and sinne convinceth there is a Law. Sect. 1.
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Sinne by the Law grew out of measure sinfull: with the reason thereof. 3.
The Law detecteth sinne as a hidden sicknesse, that so we may seeke to Christ the Physitian. 4.
It is holy and righteous in it selfe, though an occasion of enill to those that are corrupt. ibid.
How sinne is said to be dead without the Law. 5.
The Law anatomiseth sinfull man, and setteth him out in his colours. 6.
The Law slayeth the sinner, before Gods Spirit quicken him. 7.
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- G**REAT and heavy was the tribute which God imposed upon man for sinne. Sect. 1.
The death of the body is nothing to the damnation of body and

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and soule in hell.

All diseases are the maladies of the body, & death is the malady of diseases.

The death of the reprobate, is a living death, and a dying life.

The life of the damned is an immortality of torments and enill.

The torments of hell are unspeakable.

They are everlasting and endless.

Death to the unregenerate is the very gate of hell.

Death cannot be so feared, as it ought, of wicked men.

CHAP. X.

THE ungodly as captives, are halod to deaths prison, and Tayle of hell.

The joy of the wicked endeth in heavynesse.

Their whole life is a miserable bondage of sinne.

The wicked once awakened out of the sleepe of sinne, doe end their dayes like barking dogs.

Who can put to silence the voyce of Desperation.

Sinne is a make hate betwene God and man, and breeds a man and himselfe.

A wicked mans heart bleedeth when his countenance smyleth.

The Conscience cannot be pacified, when sinne is unblasted to voyce it.

The wicked are in hell, yet living upon earth.

Death is the Lords Sericant to apprehend a wicked man, and to hale him to hell.

The unrepentant with as great violence are pulled from this earth, as loath from the burnes of hell.

The trembling state of the reprobate.

Hell is as fit for the reprobate, as heaven for the righteous.

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The second Booke.

CHAP. I.



icked men, without Christ, have bell for their prison, and are locked from God and his Saints in this dungeon of death.

Sect. 1.

No creature could possibly redeeme vs from death: with the reason why.

2.

Take hold of Christ, and take hold of life: In the flesh of Christ there it resteth, Death hath reigned in all the world beside.

3.

God became man, that he might be a Redeemer, as before hee was a Creator.

4.

The dignitie of Christs person gave such worth to his satisfaction, that what hee suffered in short time, might satisfie beyond all times.

5.

None can purchase our saluation, but he onely that hath paid the price of our redemption.

ibid.

None but Christ saueth, and he will be alone in all his courses, without mixture, without medley.

6.

There is no God without Christ, he created alone, and he will redeeme alone.

7.

If our case were not desperate and past hope of recovery, our redemption should not be so precious.

8.

Christ is Lord-Treasurer of heauen, and Steward of all Gods graces.

9.

The Church in is selfe most vnclowe, and in Christ most beautifull.

10.

Christs humiliation in the works of our Redemption.

11.

It was the fire of Love to mankind, and the sharpe knife of Gods Justice, that put the Sonne of God to death.

12.

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13.

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CHAP. II.

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Why Christ our Redeemer must needs be God and man. 2.

Christ his manner of proceeding in the worke of our redemption. 3.

The wonderfull wisdom of God, in making the death of Christ as an Antidote against the death of man: and so to bring life out of death. 4.

Christ suffered in soule as well as in body, for our redemption. 5. & 6.

The use of Christs suffering in soule as well as in body. 7.

Death left his sting in Christs death. 8.

Death tasted of Christ, but it could not denounce him. 9.

The death of Christ is the death of Death. 10.

Christs gall was our honie, and his bitter death the sweet life of all beleevners. 11.

The ready way to goe to heauen, is to swim through the sea of Christs sufferings. 12.

Christ his death is the secret den of our deliuerance from Death and Hell. 13.

Christians onely overcome by the blood of the Lambe. 14.

The grace of Christ must be our onely clothing before Gods Tribunal. 15.

God will be knowne by his mercy, and not by our deserts, that so all glory may returne to him alone. 16.

Christs power is made perfect through our weaknesse: he is all things to us, which are nothing in our selues. 17.

Christ is a mutuell help to God the Father, and to us, without whom wee cannot possesse any good thing, either in grace or glory. 18.

The Law and Christ are as the Physitian and Surgeon to a sick man. 19.

It is absurd to seeke for iustificatiō by the Law. 20.

To trust to our owne merits, is the enuicing of Satan. 21.

Christ conquered death and diuell, being nailed to the crosse. 22.

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The Doctrine

CHAP. III.

AS there is no life in the body, but as it is united to the head, so in Christ our head, consisteth our life, being united to him by the holy Spirit.

By our spiritual union we are interested in all that our God hath promised, or Christ hath performed.

Gods Spirit sheweth us our nakednesse, and the wardrobe of Christs righteousness is clothed us.

There is no saluation nor sanctification for us, but as our nature is united to the person of Christ.

This spiritual conjunction we can neuer comprehend, till wee know God as he is.

Christ is not onely God with his Elect in nature, but in person; the reprobate are of the same nature with him, yet he is not God with them; but against them.

God punishing Christ in our person, and iustifying us in his, he neither punisheth the innocent, nor iustifieth the offenders.

Christ washeth his children from their sinnes, whom he ioyneth to himselfe.

Whole Christ is his God-head, and humantie, is our head, and Saviour.

Whole Christ is coupled with whole man, a myserie unspeakable.

Every Christian man hath a portion of flesh in the body of Christ: and where my flesh is, there I hope to be.

The God-head of Christ is the fountaine of all good things, and his flesh is the Conduit-pipe, by which they are deriued vnto vs.

We must goe by Iesus Christ, that is God, to Iesus Christ, that is man.

In our flesh he hath dyed, risen; and ascended, that faithfull man may be crowned with glory.

God doth communicate nothing with vs, but by the flesh of Christ, in it he wrought our Redemption.

Our soule is ioyned to the soule of Christ; and our flesh with the flesh of Christ, which quickneth both, by the vinitie of his person.

Christ

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<i>Christ uniteth himselfe to vs by the communication of his Spirit and we by faith are ioyned to him.</i>	15.
<i>The singular vse of our spirituall union with Christ.</i>	16.
<i>In the person of Christ all our blemishes are covered, and his righteousness and sanctification imputed.</i>	17.
<i>The sinnes of the faithfull are not imputed to them, but unto Christ.</i>	18.
<i>The punishment of them are forgiven to them, but not to Christ.</i>	ibid.
<i>If we be ingrafted into the body of Christ, we are his, and hee liueth in vs, and his victory ouer all is ours.</i>	19.
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The excellent fruits of afflictions, when they are sanctified to Gods elect, 9.

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They are both sufferings and instructions. 12.

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Sinne and Death haue lost their sting in Christs death. 18.

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This world is restlesse, there is no contentment in it. 3.

The world deales with men (as the Rauens with the Sheepe) picking out the eye, that it may not see her tyranny. 4.

See the Anatomie of the World. 5.

The world is no proper element to Christians, it rather feedeth then slaketh their appetites, as oyle doth the fire. 6.

All Creatures haue their rest from God: he is the centre of the faithfull. 7.

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Every Christian with his crosse, must be content to accompany Christ to his kingdome. 9.

Whilest we set our affections on earthly things, we seeke for no better, for we looke no higher. 10.

God giues his children here but an assay of his goodnesse, the maine sea of his bountie and store is bounded vp in heauen. 11.

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Worldly and fleshy employments dull the soules edge. 4.

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How we may discern the state of our soules. 6.

Death endeth the combat of Christians, when the flesh shall be dead, and the spirit fully liue, our passions buried, and our reason freed in perfection. 7.

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The nature of the earth and earthly men. 9.

Sinne in the regenerate hath a deadly wound, but in the wicked it hath a full and violent course. 10.

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Wee may sooner tell what there is not in that blessed life, then what there is. 9.

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Hee which is in loue with heauen, is neyther proud with prosperitie, nor cast downe with aduersitie: for as hee hath nothing in this world that hee loneth, so is there no losse of any thing in this life, that he feareth. 10.

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So sure as there is a God, so sure there is another life, in which he will reward the good, and punish the wicked. 2.

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God giueth his children the plaister of Patience, to support their Hope: for he is sure that hath promised. 4.

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The ground of Faith and Hope is Gods word and promise. 5.
A faithfull heart is furnished like a shippe of warre, against
all bellish Pirots and worldly force. ibid.

We can haue no certaine knowledge of heauenly things but by
Faith. 6.

God alone is to be beleueed touching himselfe, as wee credit a
mortall man with his owne secrets. ibid.

We can desire nothing which we know not, and this knowledge
of heauenly things is onely by faith, groundd upon the word of
God. 7.

Our saluation in Christ is alwayes fresh and new, sure and cer-
taine. 8.

Our Faith is not extinguished, our Love cannot be quenched,
nor our Hope faile vs, nor the holy Spirit taken from vs, which
sealeth our saluation. ibid.

The wicked shall be as well able to saue themselves without
God, as to hurt vs hauing God, and the worst they can doe is but
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God doth not choose the worthy, but in choosing them maketh
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Many men are ready to take their farewell of the world, before they know of their condition in the world. 6.

As our whole life is a passage to death: so should we make it a preparation to death. 7.

Wee ought still to be prepared and watchfull, not knowing the time of death. 8.

Sathan laboureth by his subtilty, to make vs to forget our latter end. 9.

Some count it death to meditate of death. *ibid.*

Wicked men cannot abide to heare of death, because they liue a sinfull life. 10.

Remembrance of death to Christians, must serue as a sounding bell, to awaken them from the sleepe of sinne. 11.

Christians must take the time and good opportunitie to provide against death. 12.

Wee then best know our selues, when we haue thoroughly learned our mortall estate. 13.

There is nothing so glorious, as to order aright the vpsbot of our time. 14.

Who feares God feares not death: for what can he feare whose death is his hope? 15.

Since death watcheth for vs on euery side, let vs watch for him, that he take vs not tardy. 16.

Death to Christians should serue as a key to open the day, and shut the night. *ibid.*

Christians must be as birds on a bough, to remoue at Gods pleasure. 17.

It is absurd to feare that which we cannot shun. 18.

Christians must haue temporall things in vse, but eternall in desire. *ibid.*

Mans life is a small thing, but the contempt of life is a great thing. 19.

The manifold commodities of death to be faithfull. *ibid.*

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Christians knowing Death with his forces, ought thoroughly to be prepared against it. Sect. I.

Death is so farre from the destruction of a Christian, that it brings him to perfection. 2.

No man knoweth in what place Death attendeth, therefore in all places we must be provided. 3.

If we provide not before death, there is no promise after. 4.

When we seeme to stand in greatest securitie, we then doe dwell in greatest danger, and when we least feare, we soonest fall. 5.

It is a dangerous course, neuer to begin to liue well, till we be a dying. 6.

He that repenteth when he can sinne no longer, leaueſt not sinne, till his sinne leaue him. 7.

Many neuer thinke of death, nor their sinnes, till they cannot liue: Sicke they are, but their repentance is sicker. 8.

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Sathan hath an host, and armie of enemies, to hinder vs in our Christian voyage towards Death. Sect. I.

Through Christ alone, we get the conquest ouer him, and his forces. 2.

The felicitie of the world is fained, his loue counterfeit, and his promises deceitfull to Gods children. 3.

There are no worldly comforts, but may be kept and desired, so that God (being aboue all things) be not lost. 4.

Comforts against losse of friends, and kinsfolkes. 5.

Our life is very short for all good things, but too long (we may thinke) in regard of our miseries. 6.

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All worldly delights finish their course in the salt brine sea of sorrowes. 7.

How much better is it to want a little hony, then to be swolne up with a venomous sting? 8.

Comforts of riches flye from vs in our crosses, as vermine from a house on fire. 9.

When men forsake their owne wils, and submit themselves to Gods, what can be hard? 10.

Worldly fauours, honours, &c. (as snowballs against the beames of the sunne) dissolue and come quickly to nothing. 11.

He that is great with God, shall haue quietnesse in earth, and blessednesse in heauen. 12.

The pompe of the world is like a blazing starre, presaging ruine. *ibid.*

He is unworthy of Gods fauour, that thinketh it not happinesse inough, without the world. 13.

The Trinitie which the wicked worship, is the diuell, the world and the flesh. *ibid.*

CHAP. IIIII.

T*His wicked world is Sathans kingdome, a very Edome and Egypt to the Israel of God.* Sect. 1.

It is a sea of sorrowes, and our lines as new sayling ships, vnacquainted with the water. 2.

It is Sathan forge and stythie, wherein he frameth a thousand chaines of impieties. *ibid.*

A discription of conetousnesse, (the worlds faclour) and the conetous. 3.

God maketh this world loathsome to his children, that they should not loue it. 4.

This barren land wherein we liue (after all our drudgerie) yeeldeth nothing else but a crop of cares, troubles, feares, &c. 5.

Our Christian loue must be as a iust ballance, our worldly lusts are vnequall in valuing earthly things. 6.

If our life be no more then the dreame of a shadow, what must we thinke of the glory of this world, which is of shorter continuance then mans life. 7.

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All worldly glory is no more certaine, then calmenesse in the sea, still (subiect to a storme. 8.

Worldly men are better sighted then the children of the light: but Ieremie wondreth how he should be a wise man, that is not a godly man. ibid.

We must put our trust in God, not in our goods, on whose pleasure they depend. 9.

He is the richest that coueteth the least, and is content with the least. 10.

Contentment consisteth not in much, yet he hath much which hath it. ibid.

CHAP. V.

God made all things, and gaue them vnto man, who sinning, forfeited all againe into his hands, and so sent him out of this world, with as much as he brought at first. Sect. 1.

We haue our goods to liue, the end ceasing, the meanes also cease. 2.

All worldly goods are ebbing and flowing, neither possesse we them (as we should) vlesse at all times wee be ready to forgoe them, when God pleaseth. 3.

We must not make a rent-charge of these outward blessings, which God giueth of his free liberalitie, they are but lent and borrowed. 4.

Vaine confidence in wealth be-commeth not onely posset to humilitie, modestie, and faith, but transformeth them into pride, arrogancie, and infidelitie. 5.

We must vse our riches as our raiment, such as are fit: for conuoulesse groweth with riches, as the lye with the Oake. 6.

God is to be loued aboue all things, and all things for him. ibid.

Good men vse the world and the things thereof, that they may inioy God, and wicked men so vse God, as that they may inioy the world. 7.

If we loue our friends, too much, and not God aboue all things, then hath our sorrow no measure as it ought. 8.

Carnall parents and friends are to be loued, but the creatour of all is to be embraced and preferred. 9.

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Lone him that thou canst not loose, even Christ thy redeemer.
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CHAP. VI.

I*t is naturall to all men to feare death: and how it may lawfully be feared of the faithfull.* Sect. 1.

Faith and a religious feare, are alwaies friends in a Christian man. 2.

Affections of nature are not simply euill, but lawfull, and tolerable, when they are rightly ordered by Gods spirit. 3.

Christians haue greater cause to embrace Death, then to feare it. 4.

None are simply to be censured for their manner of Death. 6.

Gods dearest children are subiect to most fearefull deaths, yet an euill Death can neuer follow a constant good life. 7.

Death cannot properly be called sudden, which euery day manifesteth it selfe to all our senses. ibid.

We must not be curious either to know the time, or to choosethemanner of our death. 8.

It is madnesse to desire to know our end, of such as are ignorant of their owne. 9.

We must seeke to mortifie the flesh in vs, and to cast the world out of vs, but to cast our selues out of the world, is in no sort permitted vs. 10.

Gods children alwaies waite in their tryals, vntill Death open the doore for their deliuerance. 11.

We must neither hate our life, for the toyles, nor lone it for the delights. 12.

CHAP. VII.

T*He dearest children of God are subiect to the agonie of death, by meanes of the weaknesse of nature, and guiltinesse sinne.* Sect. 1 & 2.

Christian meanes to mitigate the horrow of death. 3 & 4.

We run away by committing euill, and we must returne againe by suffering euill. 5.

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It is God that knoweth the perils of our death, and can onely deliuer vs by his power. ibid.

The sweet spices of Christs buriall, expell the strong scent of our rotten granes. 6.

It is the remainder of life, not of death, that tormenteth a man. 7.

Such a death is neuer to be deplored which is seconded with immortalitie, and a blessed life. 8.

Death and the grane are a fould to the faithfull, and a shambles to the wicked. 9.

Death doth prune (as it were) the feathers of the soule to flye more swiftly to heauen. ibid.

By death and the grane, the faithfull are fitted, and by Gods spirit renewed, for his kingdome and glory. ibid.

CHAP. VIII.

I*t is most conuenient for Christians to dispose of their goods, and make their testament in time of their health.* Sect. 1.

and 2.

The best furniture against death, are faith, hope, and a conscience vndefiled. 3.

Men without hope, are as a ship without a sayle, and anchor, tossed with enery tempest, and in danger of ship-wracke. 4.

A sauing faith, and an vnmoueable hope, are alwaies accompanied with a Christian life, and conscience vndefiled. 5.

As there is no saluation without faith: so there is no true faith without repentance. 6.

Faith is euer alone in iustifying, but neuer alone in the person iustified. 7.

God iustifieth none, whom he doth not also sanctifie. ibid.

The conscience of Christians is bathed and rinsed in the blood of Christ, from the guiltinesse and corruption of sinne. 8.

The comforts and commodities of a good conscience. 9.

Thou canst not be friends with thy selfe, till thou be with God: if thy conscience accuse thee, it will kill thee. 10.

He that hath a hope to liue when he is dead, must dye while he is a liue to sinne and wickednesse. 11.

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If the day of our death finde vs a sleepe in sinne, we shall hardly awake. 12.

Many by deferring their amendment, shute themselves out of all time, and send themselves to paine eternall, without time. 13.

He that will live without repentance, must looke to die without repentance. 14.

The world had not perished with the flood, if the floods of teares for sinne, had flowed from mens eyes. 15.

Hope is the pillar sustaining the building of our faith, which fainting, our faith falleth into the gulfe of dispaire. 16.

All things are possible to him which beleueneth. ibid.

Hope to a Christian, is as a staffe to a traveller, who resteth upon it shall hardly fall. 17.

Dispaire is a bottomelesse gulfe, out of which none returneth that fall into it. ibid.

CHAP. IX.

VV *ithout the undoubted hope of the resurrection, Christ died in vaine, our faith, hope, and all religion is in vaine.* Sect. I.

Infalible proofes of the resurrection by scriptures, which are of God, and cannot lie. 2.

Reasons drawne from the Scripture to confirme the same. 3.

Naturall reason, and experience of the creatures, conuince the truth hereof. 4.

Why should not our bodies rise againe from the dust, as well as the seede (owne, harrowed, and hidde in the ground ? 5.

Excellent resemblances, and allusions of the resurrection of our bodies. 6.

Christ hath caried our flesh into heauen, to put vs in possession, and giuen vs his spirit (as an earnest) to seale his promises, that we shall raigne with him in glory. 7.

Our bodies in the grane shall againe be quickned in Christ, and rise againe to life, carrying with them the warmenesse of Gods spirit, which cannot die. 8.

Though our flesh doe rot, yet shall the spirit of God deliuer it from corruption, by the vertue of him that raised vp Christ from the dead. 9.

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CHAP. X.

THe godly groane that this mortalitie may be swallowed vp
of life. Sect. 1.

They loath this wretched life, to be unladen of their sins. 3.

Our life is like a stage, on which men play their parts, and
passe away. ibid.

A Christian needeth not feare the violence of death, whose
force is broken in Christ. 4.

Death as a Tailor putteth off our ouer-worne rags, to appa-
rell vs with the royall robes of immortalitie, incorruption, and
endlesse glory. 5.

A description of this sinfull, wretched, and miserable life. 6.

Every mans life is like a rocke in the Sea, beaten upon with
waves on every side, and like vnto a Butt or marke, at which
sorrow, &c. shootes; and at last, Death (that most sure Archer)
shootes, and strikes it dead. 8.

The state and condition of all flesh is to be miserable and mor-
tall. 9.

All kinde of miseries hunt after sinfull man, and Death at
length doth greedily deuoure him. 10.

Very fit resemblances of this wretched life. 11.

While we reside in the world, death enery where lyeth in am-
bush for vs, but when wee are in heauen it shall haue no place.
ibid.

The comfortable death of Christians through Christ. 12.

& 13.

It is better to dye, alwayes to liue, then to liue, to dye euer. 14.

If wee looke for our felicitie here, wee are deceived: Eliah
must goe to heauen in a whirle-winde. 15.

When we are borne we are mortall, but when wee are once
dead, we become immortall. 16.

Death is (as it were) the birth of a blessed soule, after a great
travell. 17.

Death and life are two twinnes inseparable, vntill the dissi-
sion of soule and body. ibid.

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*It is a deliuerance from all sinne, and the accomplishment of
sanctification.* ibid.

*All the inhabitants of heauen weare crownes of glory, sit in
thrones of maiestie, and possesse a Paradise of infinite pleasures.*

18.

*All glorified bodies shall shine (as so many Sunnes and lamps)
in Gods kingdome.* 19.

*The incomparable ioyes of the kingdome of heauen shadowed
out.* ibid.

*What heauenly societie and company of Saints are in Gods
Kingdome.* 20.

*If we will make our death ioyfull and easie, we must thinke of
the glorious life that followeth it.* 21.

If we would despise this world, we must thinke of heauen, ibid.

*Christ himselfe dyed, that we might dye with more patience
and pleasure.* ibid.

(It is a token of little loue to God, to be so loath to goe vnto him)

22.

*God reacheth out his hand to conduct vs, but we draw backe
our owne, and runne away.* ibid.

*If God be our guide, we must follow him, to arrive in his
house.* 23.

FINIS.

THE



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What DEATH is in it selfe.

CHAP. I.

Of mans Creation, and excellent estate before his Fall.



OVr most gracious God, infinite in wisdom, and incomprehensible in loue towards mankind, hauing before all worlds decreed to make himselfe most glorious in his Creation, did in his appointed time effect the same. For hauing made the world in wonderful manner, and furnished it with all varietie of creatures, both for profit and pleasure, deuising in his wisdom and vnspeakable loue, a perfection of happineisse for man vpon the earth; at last, after a most exquisite manner consulted with himselfe for the shape of man, and finding no creature fit enough for a patterne of his portraiture, concluded with himselfe to make mankind, as a Chrystall glasse of his glory, and a most liuely resemblance, after a sort, of his Maiestie.

Section 1.

Gen. 1. 1. 6.

B

And

2.

And that not onely in the frame of his body, to be as it were a briefe Map and abridgement of the whole worlds perfection, which hee made as a most glorious Theatre, fully replenished with most admirable sights of all sorts: but (which is more) both in body and soule to represent his Creator, as his Vicegerent and petty Monarch on the earth, and seating him here as it were in his Throne, and putting his owne Scepter into his hand, and his Crowne of glory vpon his head, gaue him dominion and rule ouer all the workes of his hands; so that well may the Prophet with wonder exclaime and cry out: *Lord, what is man that thou art so mindefull of him? &c.*

Psal. 8. 4:

3.

Now that this Image of God was liuely expressed in whole man (resembling his Maker both in his body, and in his soule) doth plainly appeare by the renewing of man in Christ, who is not onely sanctified in the one alone, but in the other.

Rom. 12. 1. 3.

2 Cor. 7. 1.

4.

And first for mans Body: it did resemble God in that immortalitie wherein it was first created, as also in the seuerall members thereof, expressed the varietie of his perfections, and therefore (in respect of Gods diuers employments) in a borrowed speech are ascribed to him, as the hands and armes, to shew Gods omnipotencie and power; his eyes and eares, his piercing prouidence and sight, &c. I omit mans face and comely countenance (in which principally doth shine a certaine imperious maiestie and graee most conspicuous) causing all liuing creatures to stoupe vnto him; and besides the goodly order of all his outward parts (set and disposed in admirable sort) a glorious beauty spreading it selfe throughout, with wonderfull strength, agillitie, and nimblenesse of all his members, made him most famous: that very Naturalists and Pagans anatomizing his very body, not onely preferred the frame thereof before the worlds whole curious creation, but (rauisht in theinsenses with the consideration of the same) deified and preferred it aboue all measure.

Gen. 49. 24.

Exod. 6. 6.

Psal. 31. 3.

& 34. 16.

& 114. 7.

Iob 19. 21.

Esay 66. 2.

Psal. 8. 6. &c.

5.

Yet as waxe is more apt to receiue an impression then clay:

clay: so the soule, being a Spirit, commeth nearest to Gods nature. For first, the very substance of Adams soule did most liuely shadow out the diuine Essence, not onely in the simplicitie, inuitiblenesse and immortalitie thereof, but also in that power which it enioyed, to know and will. And as God is but one in the world, quickning, sustaining, and governing the same; so there is but one soule in the body, which (being whole in euery part thereof without augmentation or diminution) giueth vnto it both life, sense, and motion. Further, the soule is like vnto God in the faculties of the same: For as there is but one onely diuine Essence in the Godhead, and yet three distinct persons in respect of their externall actions: so the soule is but one, howsoever it consisteth of sundry essentiall qualities.

This Image of God in man consisted especially in the rule and dominion of the Creatures. *Let vs make man* (saith God) *in our owne image, that hee may rule the fowles of the ayre, fish of the sea, beasts of the earth.* Now to rule well, is required Knowledge, Memorie, Will, Vnderstanding and Iudgement; which are essentiall in God, and proper to our soules. Man had not onely giuen vnto him of God power and abilitie to vnderstand diuine and humane things, but was endued with other heavenly qualities, as Iustice, Wisedome, Temperance, Mercy, Loue, &c. Gods Image in man is righteousnesse, holinesse and knowledge. *Berenned* (saith the Apostle) *in the spirit of your minde,* and put on the new man, which after the Image of God is created vnto righteousnesse and true holinesse. Whole qualities are necessarily inferred by the contrary, attributed to the olde man: where truth is opposed against lying, Christian anger against sinfull rage, iust dealing against fallshood and wrong, holy and gracious speech against corrupt and filthy communication. And hee saith, that this Image or new man is renued in knowledge after the image of him that created it, because the true knowledge of God transformeth man to the image of God his Maker; that is to

6.
Gen. 1. 26.

Eph. 4. 23. 24.

Col. 3. 10.
1 Cor. 3. 18.

Col. 3. 12. 13.

Gal. 5. 22. 23.

Rom. 8. 29.

7.

*Irenaeus lib. 5.**Tertul. contra
Marcion.*

say, to the true sinceritie and purenesse of the soule. Therefore presently following hee expieth the qualities of this Image; to wit, *tender affection*, or bowels of compassion, *kindnesse*, *humblenesse of minde*, *meeknesse*, *long-suffering*, *forbearing*, and *forgiving one another*, *Love*, *Peace*: and these be the fruits of Gods Spirit, which renueth our hearts, (as they are mustred by *S. Paul*) against which vertues (hee saith) there is no Law: which Image also is called, a conformitie to Gods Sonne.

By the infusion of Gods holy Spirit (saith *Irenaeus*) man is made spirituall, as at the first hee was created. And *Tertullian* saith, that the Image of God in man, is to haue the same sense and motion with God, the same Will, Knowledge, Affection, Iudgement, and Reason, in all humane and heauenly things, according to the measure of a creature. The reason thus to perswade vs, is, that man was made first according to Gods Image, that hee might rule all his creatures below as his President and Substiture ouer all. And it is no question, but God would haue all his creatures (which hee had made) well and orderly to be ouer-heeded and ruled, (who alwaies and euery where in his Word) forbiddeth the abuse of any; or the least: and wee are straightly bound to referre all of them to the glory and praise of their author and owner. Now this good vse and excellent administration of all the creatures, which God requireth, cannot stand without all those former conditions and qualities of the soule of man, whereof this Image of God consisteth. So that when the minde is endued with the sound knowledge of God, and adorned with Iustice; then it most truly representeth Gods Image and likenesse: because that Iustice and knowledge of diuine and heauenly things are nothing else but a certaine influence from the diuine nature into our mindes and soules.

8.

But that these things may appeare more plainly, wee are to know, that the Image of a thing is the forme by which it is resembled, and a similitude is a qualitie of

a thing, by which it is shadowed. Now man in his Image, not onely resembled his Maker in knowledge and vnderstanding, but was also created in other celestiall conditions, as Iustice, Wisedome, Mercy, Loue, &c. (as before was declared) yet so, as that Christ alone is the very ingrauen forme of his person, according to his Deitie, and in his Humanitie, so farre as it is capable of the same. And to this end hath God predestinated and elected vs, that we should be conformable to the Image of his Sonne. Therefore God made vs of an vnderstanding nature, and capable of diuine perfection, when with these heauenly properties our soules were first endued, which now cannot be againe recouered but thorow the helpe of Christ, the true patterne and type of our first created Image. To conclude, how like we were made to God, appeareth by our proposed end of that selfe-same happinesse and blisse which wee feare to loose, and waite (through hope) to enjoy with God himselfe, both in louing and knowing of him as hee is.

Hebr. 1. 3.
Coll. 2. 9.
& 1. 15.

Rom. 8. 29.

9.

Mans soule by creation, had Reason and Will, (as it were) for two wings: Reason to vnderstand and know, and Will to approue and elect things vnderstood and knowne. And these two wings did with equall force and sweet consent carry vp and support the soule, to guide it aright to God; that so it might soare aloft (with her affections) as the Eagle flying carryeth her young ones to inure them with the Sunne; so it might lift vp it selfe aloft from all infection whatsoeuer: A rectitude and vprightness was also added that it might beare the force and power (as it were) of a cleare and pleasant gale of winde, to these two wings; which blast receiued into the braine, did carry and freshly set forward the powers of the minde, as when the flight of the Larke or Nightingale (ascending on high) is hastened with a quicke and pleasant winde, wherewith these birds are so delighted, that the higher they flye aloft towards the skye, the more sweetly doe they sing.

Such a heauenly harmonie and consent was in all the

faculties of the soule, that alwayes and altogether they aspired with ioy to holy and heauenly things. All excellent learning and skill was engrauen in mans soule: his Reason was more sharpe and cleare then the Eagles eye, which can behold the Sunne: his Knowledge surpassed all Arts and Sciences, so that by nature he could approach vnto the eternall light, and vnderstanding of God himselfe, and heauenly things, as the Angels and holy Spirits themselves.

CHAP. II.

Man in his first and best estate was mutable by nature, and subject to fall, and so righteously made of God, without any cause of iust complaint.

1.



OW for the better humbling of man in this his high estate, that hee might know himselfe farre inferiour vnto God that thus had exalted him, and acknowledge his subiection, by the soueraignty of his Maker: It pleased God in his wisdom to set a great difference, as betweene the Angels and himselfe in their creation, so betweene man made like to God, made like (I say) to himselfe, but not himselfe, who onely hath this name and nature (*I am,*) to shew his being of himselfe, and vchangeable nature; and to teach vs that all creatures haue not onely their being, but their standing and vpholding by him that onely is: Therefore he is called *the liuing God*, not onely because hee hath life in himselfe, but because hee is the fountaine and originall of life: he doth not onely lue, but hath life of himselfe, and is the cause of life, because there is no life besides or without him.

2.

Aug. in lib. de peccat. merit. & remiss.

Though mans nature (saith *Augustine*) was vpriight and sound, and nothing sinfull, yet was it capable of sinne, and apt to receive infection: Though man in his nature

was mortall (standing in his state) yet was it not of necessitie that he should die; and as our flesh is apt to receiue a wound, yet euery one is not wounded; and as the body of man is subiect to sicknesse, yet many often die, not touched with sicknesse: So the state of *Adams* body was such, that although it was subiect to death, yet except sinne had come betweene, he might and should haue liued for euer: euen as the hose and shooes of the *Hebrewes* in the desert, by Gods mighty prouidence and power, neuer waxed olde by wearing or consumption. Deut. 8. 4.

Neither was this vnreasonable in God, nor vnagreeable to his iustice, to make a distinction betweene himselfe and his creatures, for that he himselfe is onely good, without change and alteration, all his creatures good, yet subiect to corruption. Man was made of a mutable nature, in power of standing, and possibility of falling: power of standing he had from God his creatour: possibility of falling from himselfe, being a creature. Because the Lord created man of nothing, therefore he left possibility in man to returne to nothing. If God had giuen *Adam* an immutable nature, he had created a God and not a man, being onely proper to God to be vnchangeably good. 3.

In the very Angels in heauen (in respect of God) is found imperfection: the Cherubs hide their faces with their wings, for the brightnesse of his glory. Thus God doth humble all his creatures to exalt himselfe, euen to teach them this; not to goe from him of whom they had and haue their goodnesse, nor to trust vnto themselues, though by creation good, yet subiect to decline. Aug.

Adam then, although he was created in goodnesse, yet was he made but changeably good: for such was the goodnesse and inclination of his will to obey God, as might be altered and changed by force of temptation. The cause of this mutability was, that the creature, righteous by creation, may remaine eternally, and constantly righteous; two helpes or fauours of God are necessarily required: First a power to perseuere in goodnesse, for

Phil. 2. 13.

without this power the creature of it selfe ceaseth to be good: the second is, an act or deede, and that is the will to perseuere, or perseuerance it selfe: This also is requisite with the former; for God giues not onely the power, but also the will and deede: and the creature doth not the good which it can doe, vnlesse God cause it to doe the said good; both which helps the good Angels haue, and therefore keepe them standing: now *Adam* receiued the first of God, but not the second; for besides the goodnesse of his will, he receiued of God a power constantly to perseuere in goodnesse, if he would: yet the act of perseuerance was left to the choise and liberty of his owne will.

5.

In nature it selfe, this truth appeareth. God we know creates the eye, and puts into it the faculty of seeing; yet withall he addes to the eye necessary helps by the light of the Sunne; but for the act of seeing, it is left to mans choise, for he may see if he will, or if he please he may shut his eyes. Againe, the Physition by Art procures an appetite: this done, he prouides conuenient tooke; yet for all this, the patient may eate if he will, or otherwise may abstaine.

6.

*Objection.
Answer.*

Now if any reply, that *Adam* receiued not sufficient grace, hauing not the will to will that good he could and might: the answer is, that he receiued sufficient for the perfection of his nature: that is, for the full obedience of the will of God, and for the attaining of euerlasting happinesse, if he would not haue bin wanting to himselfe, but he receiued not sufficient grace, which might cause the immutability of his nature; neither was it of necessitie to be giuen (as I haue already shewed) to a creature. A Goldsmith intends to make a Jewell of singular price and value, he compounds it of gold, pearles and precious stones; when hee hath brought it to perfection, he doth not put this propertie to it, that if it fall, it shall not be bruised or broken. Now God created *Adam* in all perfection, and gaue him power and abilitie to continue in the same, if he would: yet did he

he not put vnto his nature this condition, that it should be vnchangeable, when it should be assayed by the force of ourward temptation.

By this we see the weakenesse of the excellentest creature in it selfe, without the grace of God. *Adam* could fall of himselfe, but he could not stand or rise againe: he could not auoide the least assault of euill, no further then he was helped by the grace of God. We are to God as the sicke man to his keeper, who saith, Take me vp and I will rise, hold me and I will stand, helpe me and I will goe, &c. Which must make vs to renounce our selues, and cleaue to God, wholly depending vpon his gracious prouidence and protection in all our actions and attempts. God (I confesse) could haue made our first parents of such an vnchangeable nature, that they could not possibly haue fallen away, but it was not expedient that they should be so made, because then the obedience of man should seeme to haue beene forced (as it were) and so not so acceptable vnto God. And albeit the body of man being made of dust and earth, and himselfe in respect of his substance and beginning was mortall: yet if he had preserved the holy spirit of God within him, and giuen him the vpper hand, this spirit of God, which by sinne he vanquished, had farre surmounted all that was mortall in him.

Gen. 2. 7.

And to end this point. As *Sathan* tempted *Adam*, to proue God a lyer, and to bring him to dishonour, and so became the instrument of mans damnation. So also *Adam* tempted himselfe to taste the fruit, which (as he thought) would make himselfe as God. Now God most iustly suffered him to be tryed by this meanes, to make a way for his iustice, in the condemnation of the reprobate, and an entrance for his mercy in the saluation of his elect; for if there had beene no fall of man, God should haue manifested himselfe neither iust in condemning some, nor mercifull in sauing others, which very much would haue obscured his glory, and altogether depriued him of his praises amongst the sonnes of men, &c.

8.
Gen. 3. 1. 4. 5. 6.

Man

9.

Rom. 2. 15.

Act. 15. 10.
Mat. 23. 4.

Man was subiect to death by nature, yet not of necessity, as though he saw no way to shunne it: (and now I goe no further then mans knowledge reuealed in the word, setting Gods decree and secret counsell aside) for he had sufficient power giuen him of God in his creation to auoide it. Gods law was written in his heart, agreeable to his nature, he thought it no yoake or burthen to obserue it, his shoulders or backe being bigge enough to sustaine it: Sinne therefore, wee may see, hath diminished our strength, and altered our nature, that now we are forced to be slaues to those, who before were our subiects. Gods law (now written) is the same which before was engrauen in our nature; yet now it is such a huge weight and heauie yoake, which neither we, nor our fathers were euer able to beare.

CHAP. III.

Of the greatnesse of Adams sinne, and his grieuous fall: with the fearefull effects and fruites thereof.

1.



Gen. 3. 1.

An being thus created in so glorious an estate, raigning and ruling, not onely as a Prince, but (as it were) a petty God vpon the earth, all things being put in subiection vnder his feete, Sathan that olde serpent and enuious aduersary of mankind, hauing fallen himselfe and his associates (by his and their owne transgression) into a most cursed and wretched estate, enuying at the blessednesse of our first parents, so happily planted vpon the earth, and placed in Paradise (possessing the body of the Serpent, and abusing his forme) drew *Eua* by his wiles to heare her God accused of vnkindnesse, and from hearing to suspition, and from suspition to plaine rebellion against his law; and so Sathan not contented, she was made his snare to catch her husband also.

But

But marke (I pray you) this diuels proceeding, and see what hookes this Fisher hid vnder his fine and pleasant baires. First he bewitcheth her senses with a faire sight and pleasant shew of the forbidden fruit; then he assaileth her with infidelity, and doubtfulness of Gods word: namely, *that they should die the death*: thirdly, he opposeth himselfe against the vndoubted truth of Gods word, setting downe the contrary, *Ye shall not die*: lastly, he pricketh them forward to pride, and selfe-loue, *Ye shall be as Gods*, euen as cunning as the highest in good and euill: So they poore creatures not resting vpon God, nor asking counsell at his word, but trusting to themselves (deceiued by his strange delusions) yeelded, and in yeelding were seduced, and so shackled with the wards of their owne liane, and fetters of their owne finding out: and as he solde himselfe to sinne and Sathan by this his fall; so iustly did God ordaine the meanes to hamper him, to wit, *Death and Destruction.*

2.

Gen. 3. 6. v. 3. 4.

verse 4. 5.

Pro. 5. 22.

Neither was this action contrary to his iustice (except he should haue denied himselfe) nor yet repugnant to his vnchangeable word pronounced: for in the beginning (as we haue heard) God created man holy and righteous; euen like to himselfe, and so long as he kept this forme, he enioyed Gods presence; his protection and prouidence ruled ouer him, he wanted nothing that was needefull for him, all the creatures were his seruants, they came at his call, and bowed at his becke; he wanted nothing that heart could wish; he was placed in Paradise amidst all passing pleasures, the ground of it selfe yeelded forth her increase, without toyle, or trauell: he was made subiect to no creature, but was Lord ouer all (him onely excepted that had thus preferred him.) Now this his gracious God and bountifull Lord, for all these his graces and blessings vnspokeable, required no great seruite or homage at his hands, he exacted no great rent, he did not overcharge him; but onely this (to shew his soveraigne power) he gaue him a Commandement, no weighty thing to be obserued.

3.

Gen. 1. 26.

Gen. 2. 19.

verse 9.

Gen 3.17.

obserued, but a small matter, and easie to be performed, *to wit*, that he (hauing such choise and abundance of all things besides) should abstaine (for his pleasure) from tasting of the tree of the knowledge of good and euill, and all this he did to try his obedience.

4.

And now behold this vnkinde creature, this vngratefull wretch, and wicked man, forgetting God and his dutie, casting aside his blessings and graces (wherewith he abounded,) most traiterously, villainously, and shamefully rebelling against his Lord, contemneth his Creatour, and setteth his God at naught; he listneth to the Diuell, and beleueeth his lies, and followeth (like a beast) his sensuall appetite, and euen in that one thing forbidden, spireth his God, regardeth not his word, feareth not death that was threatned, but eateth of the forbidden tree, maugre the beard of God, and his iudgements.

5.

And here let vs thoroughly consider, not so much the matter and meanes (which was but the eating of an Apple) as the manner and measure of this rebellion, and sinne, which manifested it selfe by these degrees: first a doubtfullnesse of Gods word, which made him to stagger: secondly, a losse of faith, not beleeuing Gods threatening: thirdly, a nise curiositie in departing from Gods word, and seeking other wisdome: fourthly, a pride in desiring to be greater then God had made him: fifthly, a contempt of God, breaking his law against his conscience: sixthly, an apostasie in falling from the counsell of God, to beleue the Diuell: seuenthly, an ingratitude and helish vnkindenesse in driuing away, and expelling Gods holy spirit dwelling in them: eighthly, a murdering of himselfe and his whole posteritie: for this fall of his was the first opening of the gate to all sinne and misery, to all mankind. This sinne therefore can no way be lessened, consisting of so many most monstrous and horrible impieties. Could any punishment possible be sharpe enough for such a monstrous fact? that whereas God had giuen them such liberty and freedome of all things, yet would
not

not so much as obey him in this one?

Againe, God did not onely binde him to obedience, but threatened his rebellion, *if thou eate thereof, thou shalt die the death*: Notwithstanding Gods commanding and his threatning, he is most carelesse, and swiftly runnes head-long to sinne and wickednesse, and so entred into such a maze of miseries, from whence neither himselve, nor his posteritie, were ever able to vniwinde themselues: for so abusing his owne free will, he lost it, and was made a slaue to Sathan and himselve. Gods image being by his fall defaced, he became like the diuell, and contemning life, he found out death, euen death eternall. This was the wages of his sinne, this was the hire of his labour, this profit reaped he for his paines.

6.

Gen. 3. 17.

Rom. 6. 23.

7.

Gen. 3. 24.

God thrust him out of Paradise, and being expelled, he was kept out by the Cherubins; so presently he saw his shame, his figge leaues could not couer his nakednes; but God accursed him and his seede; he plagued the earth with barrennesse, and caused all the creatures to feelee the smart of this his fall: and as he disobeyed God, so procured he the disobedience of all the creatures towards himselve. Hereof comes the fiercenesse of Lyons, Beares, Tygers, Wolues, and all wilde beasts: hence ariseth all rebellions, and vprores, warres, seditions, scarcitie, dearth, & hunger, colde, and nakednesse; murther, plagues, and all kinde of calamities that are in the world, all which are forerunners of this eternall death, and ring-leaders to damnation.

8.

Thus Sathan suggesting a want of knowledge, because he knew not euill, and so corrupting his heart with a curious desire thereof (not able of himselve to effect the ill that he suggesteth) procured man to the practise of ill, before he could obtaine to the knowledge thereof: euen as a man cometh to the knowledge of poyson by the dangerous taste thereof: so deare was the purchase of euils experience, that it so dainely procured mans ruine and fall. And so his passions were made to see, and his Reason blinde: in searching for knowledge, hee met with error

error. So Reason it felte (the lampe of mans soule) which like the Sunne in the firmament, spreading her beames thorough mans litle centre, is now become so dimme and darke, in his cloudy and eclipsed skye, that the eye of the soule is as voide of light in things diuine, as the litle sparkes of fire raked vp close in the ashes: which blindness and ignorance of God and heauenly things, were not personall in *Adam* himselfe, but by possession entred into all his posteritie and of-spring.

9.

And originall sinne (the fountaine and wel-spring of all the rest) as a pestilent poyson infected euery part. This is that canker of our nature, and contagious infection, the vtter confusion of mans state, the roote of iniquitie, the puddle of all dregges, the seede of rebellion, the pumpe of all enormities, whence issueth infinite and innumerable vices: This is the pit of perdition, which *Adam* digged for himselfe and his broode, in this we were left, in this we were lost, in this we were condemned, in this conuicted: This sinne is deriued by propagation, and laid vpon vs; and by imitation confirmed, and multiplied in all mankind; whose very bones by the same are corrupted, sinewes tainted, veines infected, arteries poysoned, flesh polluted, wit confounded, minde captiuated, knowledge turned into ignorance, wisdom to errour, will to wilfulnesse, memory to forgetfulnesse, the whole soule to sinfulness, reason to rebellion, innocency to impudency, and immortality to death it selfe, both of soule and body: So that man now of his owne nature is no lesse the bond slaue of sin, then the slaues which are bought, whose Maisters vse their seruice, as that of their Oxen and Ases, at their pleasure. So are we wholly led vnder the gouernment of sin, being wholly addicted to the seruice thereof.

Rom. 7. 14. 15.

10.

And so much the more is our slavery, that in our corrupted wills, we desire and onely delight to sin; which must teach vs to be continually touched with our miserable sinfull life, and in this respect daily to desire and long
after

after death, as the onely medicine to heale these deadly maladies of our soules. Many Beasts and Fowles (saith one) farre exceed mankinde in some vertue and good qualities, as the Doue in simplicitie, the Storke in kindnes, the Dogge in fidelitie, the Oxe and Asse in memorie of benefits, &c. but in vice and euill man surpasseth them all; being more cruell then the Wolfe, more crafty then the Foxe, more proud then the Peacocke, &c. yea, all vices and wickednes (which are but seuerall in beasts) are mustered and troupe together in sinfull man. And as many members vnted, make but one body; so doth the Spirit of God terme this heaping of vices in man, a body of sinne, every vice being (as it were) a member. It is said, that in a Sheepe every thing turneth to profit; the flesh for food, the wooll for cloathing, &c. but every thing that is in man, is eyther euill, or tendeth to euill; as the reason to beguile and deceiue, the liberty to licentiousnesse, the eyes to wantonnesse, the heart to couctousnesse, &c. All the members (I say with *S. Paul*) are weapons, instruments, and seruants to sinne. All his actions and affections are out of order. As a man that hath a Palsie, hath still a motion left of head and hands, (as hee had before his sicknesse) but yet his mouings are now altogether irregular and out of order; so all those affections of the minde, as Loue, Desire, Ioy, &c. and all naturall functions of the body, as eating, drinking, sleeping, &c. (which should haue beene performed without any sinne) are now mixed in man with many blemishes and corruptions: so that this corruption of our flesh (so long as we liue) sendeth out the filthy scum of all vncleannesse, which continually broyleth and wallopeth in our nature, foaming out such filthy froath and stinking saour to our mindes, that it is not onely detestable to the soule of the regenerate, but also abaseth the very naturall man to looke into such a loathsome sty of sinne, and sincke-hole of iniquities; for mighty is the power, and raging is the strength of originall sinne in all *Adams* sonnes, breaking out into action.

Esay 1. 3.

Rom. 6. 6.
Col. 3. 5.

Rom. 6. 19.
Rom. 3. 12.
Gen. 6. 5.
Psal. 14. 3.

Sinfull

11.
Iob 15. 16.

Rom. 7. 17.

Iames. 1. 14. 15.

I 2.
Gen. 6. 5.
& 8. 21.
Mat. 15. 19.
I Iohn 3. 20.
Rom. 7. 23.
Iames 1. 15.

Rom. 5. 12.
Ierem. 31. 19.
and
Ezech. 18. 2.

Sinfull man (saith Iob) drinketh iniquitie like water, but wee may truly say, like wine, with pleasure and delight, with great facilitie, custome, and ease, passeth hee downe any kinde of sinne that is offered, as a man drinketh water when hee is a thirst. Wee know that in vs, (saith Paul) that is, in our flesh, dwelleth no goodnesse: but whatsoeuer the corruption of our nature is, be it neuer so great, yet our fault is neuer the lesse; no more then if wee had had an Angels nature, which willingly and wittingly wee would peruert. For vnto our corrupt nature wee bring of our selues a froward and crooked Will, which did corrupt the Angels nature, and made them fall from God. Therefore let vs not so much finde fault with our nature, as condemne our wicked wils, lo set to worke sinne, and with delight affecting and effecting euill, The corruption which wee haue, our pleasure is in it, and all the goodnesse which wee want, wee care not for it: but our Will is after our worke, and as wee are, so wee like our selues best. Sinne springeth vp, and is nourished in our hearts, and whatsoeuer is euill in vs, there it hath the fountaine, in which wee know first that sinne is our owne, and in our hearts it breedeth as wormes in the wood.

And as our heart is the roote of sinne, so there is no sinne but commeth from the heart: if thy heart accuse thee, thy sinnes must needs bite thee. To conclude, Concupiscence (which was the fruit of Adams eating the forbidden fruit) cleaueth now to the nature of all his sonnes: which is the tyrant of the flesh, the law of the members, the nourishment of sinne, the feebleness of nature, and the food of death. Oh grieuous necessitie, and fearefull state of man! before wee can sinne, wee are lincked to sinne; and before we offend, we are bound with offence. By one man sinne entered into the world, and through sinne death hath gone ouer all. Did not our Fathers eat the same grapes, and are not the teeth of their children set on edge?

CHAP. IIII.

Of the originall and entrance of Death: and how iustly it was imposed vpon Adam and all his brood, by the propagation of Sinne, deriued vnto them.



THE Nature of man being thus wholly corrupted by *Adams* sinne, Death presently followed him at the heeles, to pay him his hyre. As Death at first was threatened, so speedily vpon his fall was it executed, both vpon him and his: Yet touching the originall of Death (though the cause thereof be iust) it seemeth doubtfull, from whence it came, and what author it had.

For although the issues thereof be in the hand of God, and that it is his handmaide to execute his will (as hee also fetters the very Diuels themselves, who can doe nothing without him,) yet all the creatures that God did make, were very good; and as he is the very goodnesse it selfe, so nothing but good proceedes from God. Since therefore Death and the Diuell be enemies to God and goodnesse, destroyers, and corrupters of Nature, which he hath made; they are none of his creatures; hee is neyther their author, nor they of his off-spring. All things which were made, were made by the word, and all things which were made by the word were exceeding good: Euill then in generall, and Death in particular, which is euill in it selfe, were not made of God; and nothing can be good, without the soueraigne goodnesse, which is God himselve. And whereas good is not, there is euill, which in effect is nothing else, but the priuation of good, as death is the want of life, and blindnesse the want of sight. *Lord* (saith *Augustine*) *thou hast not made death, neyther hast thou pleasure in the destruction of the lining, therefore suffer not that which thou hast not made, to haue dominion ouer me, whom thou hast made.*

1.

2.

Psal. 68. 20.

Ioh 1. 3. 3.

Gen. 1. 31.

Aug in Soliloq.

Note.—made. God made not Death, but man after hee fell to sinne, receiued the sentence of his disloyaltie and reuolt, that he should returne to dust, of which he was framed.

3.

The Diuell hath the power of Death, that is, hee is the author of Death; who by his malicious nature brought it into the world: for God made it not, neyther hath any delight therein, neyther is it good in his eyes, nor euer mentioned amongst his workes; but from the Diuell, and of the Diuell, and in the Diuell it beganne, and is, and abideth: and therefore his name is rightly giuen him, *Abaddon*, that is, a destroyer. And as death is of him, so for this cause also hee is said to haue the power of it, because through his manifold temptations hee maketh men sinne, by which Death reigneth. For so saith *S. Paul* of *Adam* seduced by the Diuell, Christ then vanquished him that had the power of Death; that is, hee abolished sinne, and the condemnation of sinne, which was the Kingdome of the Diuell, and thereby triumphed ouer him. For this cause (saith *S. Iohn*) the Sonne of God appeared, that he might loose the workes of the Deuill, that is, Sinne and Death, which are both of the Diuell: for Sinne God condemneth, and of Death hee saith, *I will be thy destruction*, protesting thereby that hee is author of neyther. If God had made Death, why did Christ weepe for *Lazarus* his death, for he ought not to mourne for that himselfe had made? but by this sorrow hee shewed that those that God had made to lue, the Diuell by sinne had made to dye, and therefore he raised him from the graue, that Sathan might know he should little gaine by mans death. *I will not the death of a sinner*, (saith the Lord.) If God were the author of Death, how could hee but be the willer of the same? Not God then, but the Diuell is the author of Death.

4.

God made *Adam*, without corruption, and created him after his owne Image, yet thorow enuy of the Diuell came Death, and they that hold of his side proue it: so that the Father of Death is the Diuell, and as he is euill by nature, so likewise is Death in it selfe, issuing and proceeding

Reuel. 9. 11.

Mr. Dearing on

Heb. 2.

Rom. 5. 12. 14.

1 Iohn. 3. 8.

Hos. 13. 14.

Iohn 11. 35.

Aug. contra
Pelagian.

Ezech. 18.

ding from such a fountaine. The Diuell is the author of Sinne, and consequently of Death: for by Sinne Death entered, and Death is the wages thereof. *Hee that committeth sinne is of the Diuell, for the Diuell sinneth from the beginning; hee is a murderer from the beginning; hee is both a lyer, and the father thereof,* not by creation, but by corruption, God made him an Angell, hee made himselfe a Diuell, so falling from God, hee fell from goodnesse, and became the father of sinne and wickednes. *Non stetis in veritate;* he stood not in the truth. Hee that caused Sinne caused Death for sinne: *The third part of the waters became Wormewood, and many men dyed of the waters, because they were made bitter.* Bitternes caused death; but whence came the bitternesse? from the Starre that fell into the waters, called by the name of *Wormewood.*

And albeit that Death proceeded of the Diuell (as wee haue heard) yet is it also attributed vnto man himselfe, to leaue him inexcusable, as plainly appeareth by Paul his comparison betweene *Christ* and *Adam*. *As by the offence of one man (saith hee) death reigned ouer all, and sinne came ouer all, to condemnation: so by Christ, which is one, the benefite of grace abounded towards all men, to Iustification of life.* In which Antithesis wee may see Death seizing vpon all men through *Adam*, and that very iustly: so that Man and Diuell are partners in sinne, and so in death. Here two things concur together, the tempter and the obeyer. Sathan tempted, and man consented: He tempted and perswaded of enuy, intermingling the matter with belying and slandering of the truth, to haue man breake Gods commandement: notwithstanding all this, Sathan had nothing preuailed, had man resisted, and not consented to his temptation. Therefore wee may conclude, that in respect of Sathans enuy, lying, and other euill attempts, tending all to mans destruction, hee may be called (as hee is indeede) the author of death: yet in regard of mans consent, in transgressing Gods Law, Death may duely be imputed to himselfe, although there were none other cause:

Rom. 5. 12.
& 6. 23.

1 Iohn 3. 8.

Iohn 8. 44.

Iohn 8. 44.

Apoc. 8. 10. 11.

5.

Rom. 5. 17. 18.

Gen. 1. 27.

for that he was created to the likenesse of God himselfe, and flourished with Free-will, which as then hee possessed.

6

1 Pet. 5. 9.

Iames 4. 7.

Mat. 4. 6.

Christ. on

Mat. 4. 6.

Ierome.

Seneca.

Iob. 31. 7.

Augustine.

7.

Pet. Mart. loc.

com. class. 1.

cap. 14. sect. 12.

The Diuell then is not the proper and absolute cause of sin, because that the nature of the absolute & proper cause is such; that it goeth before, the effect cannot choose but follow after. But it falleth not out so alwayes in man provoked of the Diuell, who although he continually assaulteth and most vehemently assault Gods Saints to sin, yet sinne doth not alwayes follow his assaults; his worke is not euer effectuell. For many of Gods Children very mightily resist him, being armed with Faith, which weapon hee flyeth. The Diuell vsed no violence to Christ, but onely said; *Cast thy selfe downe head-long*; that we may know, that Sathan seduceth none, but such as obey him: assault hee may to euill, but compell vs hee cannot, if wee resist him; so saith *Christostome*. *They are to be reprobated* (saith *Ierome*) *who thinke our thoughts and cogitations to be sent of Sathan, and not to proceede from mans free-will, seeing the Diuell may be an inuenter of euill thoughts, but not the author.* The eye neuer offendeth if the minde gouerne the eye: *Iob* therefore saith, *My heart hath not walked after my eyes.* The Diuell not by compulsion, but by perswasion, may moue man to sinne: sollicite he may, but force he cannot. Neyther triumpheth he euer more greatly, then when man confesseth that hee hath made him sinne; so saith *Augustine*.

Againe, let vs imagine (saith one) the Diuell himselfe neuer to haue fallen from God, and man as yet to haue stood in his Creation; yet man by nature might haue declined, and should in himselfe haue had the cause of sinne. The reason is this; God gaue him Free-will, and so left him to himselfe: and free it cannot be, except hee had choyse of good and euill: yet not so vnarmed and naked was hee left, but that his Creator gaue him power and strength sufficient to continue, if hee would, in his upright estate, wherein hee left him: howbeit hee

trusting

trusting too much to himselfe, and leauing Gods Law, and not vsing, but rather abusing, the meanes that God had giuen him, hee might haue fallen from his Creation, and so intangled himselfe in the snare of death and condemnation. So that in this supposition, the suggestion of the Diuell is not simply the cause of sinne and death; the Diuell (as yet) not falling from God, but remayning in his nature an Angell of light. Neyther hath hee such power (as I haue proued) ouer the will of man, to bowe it as hee listeth, to his purpose. Therefore once againe to conclude this poynt, not onely the Diuell, but euen our first Parents themselves, were the first causes of sinne, and so of Death.

Although indeede (to speake properly) an euill thing hath no cause efficient, but rather deficient. And if any man will goe about ouer-curiously to search out the efficient cause of Death, it is all one as if a man should labour with his eyes to see darkenesse; and bend the sense of his eares to heare silence: which (since they be of themselves meere priuations) haue no essence in nature, though existent in some subiect, and knowne vnto vs. The sight seeth nothing but bright things, and the eare heareth nothing but a noyse of loud things: these things are knowne to our senses, not by vse, but by priuation onely. Death is a priuation of life. onely hauing a name, and no nature or substance; God therefore made it not: for whatsoever hee made, had an essence, and a kinde of substance; Death therefore being nothing but the absence of life (as hunger the want of meate, thirst of drinke, darknesse of light, barrennesse of fruit, pouerty lacke of riches, &c.) is nothing but in name, and so no creature of God. The deficient cause therefore of Sinne and Death, is the Diuell and Man: the Diuell by suggesting, Man by obeying, both their actions not vrged of God, but voluntary of themselves.

8.

*Aug. de ciuit.
dei lib. 12. cap. 7.*

9

1 Iohn 3. 4.

Let this therefore be for our instruction by the way: *Who-
soeuer committeth sinne is of the Diuell*; whosoever sinneth is
the seruant of death: neither yet let vs so rage against the
diuell, as that wee altogether exempt our selues from
guilt; but rather knowing the readinesse of the diuell in
assailing, and our owne willingnesse in obeying, we ought
both to renounce the diuell, and forsake our selues, and
cleaue onely in this extremitie to the Lord.

10.

Now how iustly Death was deriued from *Adam* to all
his heires, will better appeare, by the succeeding inheri-
tance of sinne, to all his posteritie and race. For God be-
stowed his gifts and graces vpon *Adam*, vpon condition,
that hee should conuey them to his seede, if hee himselve
by obedience would haue kept them, but God meant
not to giue them to his posteritie, if hee by his rebellion
and vnthankfulnesse should rashly loose them, as hee did.
Adam therefore falling from God, was iustly deprived
of these his graces and gifts, and as a iust punishment in-
flicted vpon his sinne, did in equitie also deprive his whole
posteritie of the same. God could (I confesse) haue pre-
serued *Adams* seed from his pollutions: but it made more
for his glory, that it might be knowne what we are by na-
ture, and what by Grace.

11.

Furthermore, as in murther, when the hand onely stri-
keth, the whole man offendeth; seeing that the Law se-
uereth not the parts from the whole: so *Adams* sinne ex-
tends it selfe to whole mankinde, though all succeeding
natures are but part of him. For as a Riuer poysoned in
the Well spring or fountaine, so was the nature of man
altogether corrupted in our first Parents: corrupt Pa-
rents, corrupt Children. Hee was no priuate but a pub-
like person, and generall head of all mankinde, and there-
fore his sinne was not proper onely to his indiuiduall
subiect, but reall and hereditary to all his Sonnes: the
euill and punishment, whereof (by reason of Nature and
Law) succeeded by right to all his brood. For as the Law
of God was given to *Adam* and his heyres, euen first and
last:

last: so was the first breach thereof vniuersall, and all in him did plucke and taste the forbidden fruit, to their endlesse woe. And as wee see many thousand men in a Citie doe make but one Corporation and Societie, who all participate in gaine and losse of their Liberties and Freedomes: so *Adam* and all his heyres, though in number they passe the Stars of the Skye, and in multitude should surmount the very sands of the Sea, are still but one, and in forfeiture of their priuiledges and freedomes must needes remaine alike: Great indeede was that sinne, which not onely infected the person, but nature it selfe, and the whole stocke.

Grave illud delictum, quod non solum personam inficit sed et naturam.

Bernard.

And as it is most iust with men to disinherite the stained issue of tainted Traitors to King and State: so is it iustice with God to be reuenged on *Adam* and all his sinfull race, and to deprive him and his seede of all his native vertues which were giuen to him in trust: Leprous fathers beget leproous children, which are infected by theirs and their owne Leprosie. As euery man dieth of his owne disease, and yet it may be he had the contagion from another, so for *Adams* sinne, as it was imputed vnto vs, we die, and yet not for *Adams* sinne alone, but for our owne; for in vs there is the very matter of corruption.

12.

It is all one as if a man vpon ealie conditions should gaine an high estate to him and his for euer, and yet should wittingly and wilfully forfeite it againe to the owner, who would either moane the heire, or blame the giuer? Euen so, God hauing made the soule of man good, righteous, and faire, as from himselfe, yet knitting it to the body, to make the man (which man is *Adams* heire) he may iustly withdraw his graces from it, as his owne, being forfeited and lost by traiterous man. Thus Gods gracemost iustly fayling the soule, it falleth to sinne and declineth to naught, which pronencesse of euill is our naturall sicknesse, which we call *Originall sinne*.

So that the soule of man is not now created with that strength to perseuere in goodnesse, and resistance of euill

13.

euill, and other excellent graces which it should haue had, if *Adam* had not sinned: and albeit it be pure and vnspotted as it proceedeth from God; yet is it no sooner ioyned to the body, but it is presently polluted; euen as the purest wine and best quintessence, when it is powred into a filthy pot, poysoned and vnfauory, doth in a moment loose their naturall taste and tallage: so doth the sweet soule loose her fragrant smell of grace and goodness, so soone as it is sent into this filthy vessell, the body of sinne. Neither is the soule of man subiect onely to weakenesses and infirmities in resisting of corruptions, but hath many other defects, both of minde and will, being destitute of spirituall life and light, blinde by nature, and not so much as inclinable to holy desires and sanctified workes, as God (her Creatour) by his law requireth.

24. And although in the iust iudgement of God (as we haue already heard) mens soules be now made in such sort, as that of necessitie they must be defiled (being ioyned to these bodies of sinne) yet are they not thereby to be excused from the guilt of sinne; for though it be of a iust necessitie, yet is it not of any compulsion that they should sinne; as we see by experience, Iron and Stones, and such like graue and heauie substances (though neuer so softly let downe into a brooke) doe of necessitie, yet not by any violence, sinke downe to the bottome thereof. Bodies depriued of foode, and flesh, in time doe putrishe of necessity, yet neither the one, nor the other by any compulsion. God of necessitie is good, and the Diuell is euill, yet can we not say that either goodnes in God, or iniquity in the Diuell, doe proceede of compulsion. So our soules being ioyned to our bodies are of necessitie sinfull, yet willingly also and of their owne accord.

25. Neither yet is it or can be otherwise now with the best regenerate, and holiest men (renewed in Christ) towards their children, then it was in *Adam* at the first, touching the propagation of originall sinne; they can conuey no more vnto their posteritie, but that which by nature they

are

are possessed of; for grace comes from heauen, and our new birth is *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* If we winnow any Wheate or graine neuer so perfectly, and purge it neuer so thoroughly by the fanne, from the chaffe and dust; yet when it is sowne againe, it will not bring forth cleansed corne, but with the graine yeelde huskes and hawnes; which also must it selfe bethreshed with the flayle, and cleansed with the fanne vpon the floore: As this clenfed Corne (I say) can giue no more but what it had by nature; and looke what it had by the art & industry of man, the same meanes must be vsed to it againe, before it be cleane and fit for our vse: Euen so, the faithfull, though they be washed, iustified, and sanctified by Gods spirit, and the blood of Christ; yet can they giue no more to their children then what themselues haue had by nature, being the children of wrath: and as for any grace or goodnesse, it must come from the same Author, and by the same meanes which their parents had, to worke it in them, or else it can neuer be effected.

1. Cor. 3. 11.

Eph. 2. 3.

God doth worke in the hearts of men to incline their wills which way hee pleaseth, either to good things (according to his mercy,) or to euill (according to their owne desert,) and that by his iudgement, sometime manifest, sometime secret, but alwayes iust. A worke-house must needs decline and also fall, when the vnder-proppes are remoued: Darkenesse must needs ensue, when the Sunne and light is departed away. Those bright beames of all light and happy life, which were giuen to our first parents, are remoued, and other excellent gifts and graces of God are (in his iust iudgement) so long withholden from our soules, vntill by his holy spirit (as the worker) and by his holy word (as the instrument) God in his good time doe againe enlighten our mindes, and purifie our hearts by faith, and confirme and strengthen vs in euery good word and worke.

16.

*Aug. de gra. & lib. arbit. cap. 21.*Acts 15. 9.
2. The. 2. 17.

Sinne to mankinde will alwaies be a Iebusite, & false borderer,

17.

Iam. i. 15.

Psal. 9. 13.

Lactantius.
Pabulum mortis

borderer, yea a ranke traitour, rebelling against the spirit, which makes the life of man to be (saith *Chrysostom*) a debt, as it were owne, and due to death: for the diuell is the father of sinne, and sinne is the mother of death: Hereupon saith *S. James*, that Sinne being finished, trauaileth in childe-birth (like a mother) to bring forth Death; and *Dauid* calleth sinne the gate of death, because as a man commeth into a house by the dore or gate, so death came into the world by sinne. The corruption of our flesh did not make our soule sinfull, but the sinne of our soule did make the flesh corruptible. Whereupon *Lactantius* calleth sinne the reliefe or foode of death: and as a fire goeth out when all the fuell is spent, but burneth as long as it lasteth, so death dieth when sinne ceaseth, but where sin aboundeth, there death reigneth.

CHAP. V.

Of the Nature of Death, what it is, and how manifold, and whence Demines haue deriued it.

1.



Eath thus iustly deriued from *Adam*, as the stocke, to all and euery one of vs, his line and race, as to the boughes and branches (the leprosie of his sin cleauing fast to all his seede,) we are further to consider the nature thereof for our better humbling, which cannot more plainly appeare, then by the true describing and diuiding of the same, by and into his seuerall parts, properties, and effects, as they are laid out vnto vs, and gathered from the Scriptures.

2.

As man therefore in his nature consisteth of two principall parts, a humane body, and a diuine soule, which vnited together make but one person; so there is a Death of the body, and a Death of the soule, and a death that is common both to body and soule. Death then in it selfe

is not onely a killing of the body, but also a slaying (as it were) of the soule; not onely a separation of the soule from the body, but a diuision and cutting off both of body and soule from God. Hence it appeareth that Death is threefold: first corporall, secondly spirituall, and thirdly a death common both to body and soule; and all these kindes due to all men (without exception) for all haue sinned, and are destitute of the grace of God.

Rom. 3. 23.

3.

This corporall Death (which I said to be a separation of the soule from the body) is likewise called the first Death: And spirituall Death (which is a renting of the soule from God, who is the life thereof) is also called the second Death: Both corporall and spirituall, or the Death that is common both to body and soule (which is an euermourning diuorce both of body and soule from the vnion and fellowship of God) is also called eternall death, which is inchoatiue in this life (*for they that beleue not are condemned already*) and compleate in the life to come, when (after the resurrection of the body) both body and soule shall euermourningly be separated from the Lord of life, which is also common to all, by reason of sinne, yet not preuailing ouer Gods elect, iustified and freed from it by faith in Christ.

Apoc. 2. 11.

Ioh. 3. 18.

Acts 3. 15.

4.

Death therefore in a word; is nothing else, but a departing from life; the life of the body is the soule, therefore the separation of the soule from the body is Death. And as the soule is the life of the body, so the life of the soule is God; therefore the going and departing of the soule from God (to cleaue to sinne and Sathan) is the death also of the soule. The sinfull soule dies not because she turnes to nothing, but in that she dies to God, and liues to sinne: for how can the substance thereof perish, seeing it is the soule that giueth life; he that receaueth the soule receaueth life, and when the soule departeth, life flyeth away: The soule therefore is life, and how can it die, which is opposite so directly to death it selfe? For as Snow can endure no heate, but presently it melteth, and as the Sun

in

in his brightnesse can receaue no obscuritie, but dissipates and dispels all darkenes by his cleare and christall beames: and as the coldest and hardest Ice (at the approach of the fire) is turned into water; so the soule (which is the fountaine of life, and authour of mouing) is not capable properly of death, nor can possibly die. Therefore the soule of man being immortall ought to be well ordered, and heeded, least the Immortality to ioy, should turne to Immortality of sorrow. The death of the body is not the death of the soule, but onely a seuering or parting of the same from the body: As in taking of a Candle out of a Lanthorne, we may take the light out, and not put out the Candle, and the Lanthorne is full of darkenesse, by reason of the light remoued, yet the Candle casteth her light more cleare and bright: euen so, the soule departing from this body of clay, liueth and moueth afterward more freshly and blessedly.

5.

The soule then dies not because it is vtterly abolished, but because it is, as though it were not, & it ceaseth to be in respect of righteousness, and fellowship with God: for this is the death of all deaths, when the creature hath subsisting and being still in it selfe, and yet for all that, is deprived of all happy and heauenly societie with God. The soule in the body is the life of the flesh; but God (which quickneth all things) is the life of our soules; so saith *Gregorio*. As the body dieth when it sendeth out the soule, so doth the soule die when it looseth God. The separation from God is the death of the soule; euen as the departing of the soule is the death of the body; so saith *Augustine*. Sinne begat the last, and the punishment of sinne brought forth the first; so saith *Bernard*.

In *Ezech.*
chm. 17.

De verbis dom. in
Math. serm. 6.

In quibusdam
dict.

6.

The nature then of death in effect, is the absence or deprivation of that life which God bestowed on man in his creation. It is an execution of Gods iustice and iudgement vpon man for sinne: God ordained it in iustice, but man procured it by his sinne, whose stipend it is, euen the overthrower of mankinde, an enemy to nature, the dissolution

Rom. 6. 23.
Heb. 2. 14.

dissolution of Gods worke, the power of the diuell, the strength of Gods wrath; and the very kingdome of hell. The death of the soule is to cease from righteousness, and quite to be sequestred from the life of God. This is called the first death, in respect of time, going (as I said) before the second, which is the compleate death indeede: for as the soule (as we haue heard) is the life of the body: so God is the life of the soule, and his spirit is (as it were) the soule of our soules: the want of which communion brings nothing else but endlesse and eternall death.

Without God there is no life, therefore *Adam* and *Eua* departing from God, departed from their life, and although their soules were not presently seperated from their bodies, yet being gone from God their life, they lay as it were buried in their bodies, as dead carcases in the graues, as also their bodies themselues every moment were mortall. *Sinne* (saith *Bernard*) went before, and *Death* followed at the heeles: which if Man had preuented, death had not entred: He would not be ruled by God, and so was made vnable to rule his body. Thus by sinne he lost his life, & found out death. As his soule could not be diuided from God his life, but by sinning; no more could his body be seperated from his soule but by dying: and nothing was more agreeable to Gods iustice then that a spirituall death should beget a corporall, a guilty death that which is penall, and a voluntary death an ineuitable and fatall.

So soone as man through sinne had turned himselfe from God, so soone and as sodainely was he destitute of his grace, and so soone did the huge hoast of death ceaze vpon him and besiege him, as hunger, thirst, and nakednesse, sicknesse, sorrow, and all kinde of miseries. So as euer they had sinned (saith *Chrysostome*) euen so soone did the Lord pronounce sentence of death against them: and euen as those that are condemned of an earthly iudge, although for a while perhaps they may be reserued a liue in prison, and be repriued; yet in effect they are but dead.

7.

*Bernard de laud
de noua militia.
Cap. 11.*

8.

*In Gen. iuse tra-
stat hanc rem.*

dead men : Euen so our first parents, though (through the exceeding great mercy of God) after sentence pronounced, they did long enioy their liues, yet forthwith (in effect) they were as good as dead; for no day, houre, or moment did afterwards ensue, in which they had assurance of their life.

9.
Eph. 2. 12. 19.

1. Ioh. 5. 20.

Ioh. 17. 3.

Ioh. 3. 18. 36.

Iohn 14. 15.

1 Iohn 2. 3. 4.

Reuel. 3. 1.

Math. 23. 27.

Mat. 8. 22.

1. Tim. 5. 6.

Eph. 5. 14.

Eph. 2. 1.

10.

Whereby we may learne that the life of sinners is no life indeede; but a death, being estranged from the life of God; and none haue life in God, which want beliefe in Christ, for onely Christ (who is eternall life through faith) doth quicken vs: So that truly to acknowledge Christ, and thorough faith to possesse him, is to be freed from death, and to haue eternall life. Onely in name to professe him is the part of dead men; for as *who soeuer beleeueth not remaineth in death, and hath the wrath of God still staying upon him*; so none beleeueth in Christ that loues him not; and none loueth him that keepeth not his commandments. Hereof (saith *Saint Iohn to the Angell of Sardis*) *thou hast a name that thou livest, but thou art dead*: so Christ called the Scribes and Pharisees painted sepulchers, whose soules were dead in their bodies for want of faith. Hence it was that he said to the young man; *let the dead burie their dead*; and Paul of the wanton Widdow, *that being alive, she was but dead. Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light*; *you hath he quickned that were dead in your trespasses and sinnes.*

As the soule infused into the body, quickeneth a masse piece of flesh, which had no motion before: so the soule (to make it a liuely and a good soule) must haue (as it were) a soule powred into it, that is, the Spirit of God: and if this Spirit be absent, wee are but dead from all holy motions, as the body naturall is from outward actions by absence of the soule. So that a man may liue a life in the flesh, and yet be dead in respect of the life of God. Againe, as the body (while it hath a soule) is but a naturall body (wasting it selfe like oyle in the Lampe) and cannot choose but in the end to dye; yet after this life shall

shall be called a spirituall body, not in substance, but in qualitie; because in the resurrection it shall be quickened by the spirituall power of Christ: So a man that hath but simply a soule (if hee haue not the true soule of the soule, which is the Spirit of God, to quicken and reuiue it) hee is but a meere naturall man, and must needs be damned.

Furthermore, as a body raised vp and quickened by the power of God, can neuer dye againe: so the soule of a faithfull man, being a spirituall soule (hauing once receiued the earnest of Gods Spirit, and a measurable power of true Sanctification from the holy Ghost) can neuer dye. Now the life of Gods Spirit hath three degrees in Gods elect: Regeneration in this life, when we are renewed in our affections, and doe feele a true change of minde within vs: the second after this life, when the soule shall be separated from the body, which being once (as it were) released from the fetters of the flesh, shall swiftly take her flight to heauen; and then shall the soule liue indeede a heauenly life, being altogether freed from the temptations of the Diuell, and all allurements of the flesh: But the highest degree of all, of the soules estate, is, at the generall day of resurrection, when the world, with the lusts thereof, shall passe away like a cloud, and be sodainely wrapped vp like a scrole: for then both the body and soule of man shall not onely enioy the presence of God, but liue also with him for euer in heauenly blisse.

So likewise the reprobate in this life, and in the life to come haue double miseries coupled to their double deaths. For first, while they liue they want Gods grace and fauour, being stricken with terrour in their conscience, (as *Cain* that runnagate and vagabond) not onely fearing their liues, but being frighted at their shadowes. And they haue the Diuell, (who is the God of this world) possessing them, and still leading them captiues (by the cords and chaines of all manner of wickednesse) towards hell and damnation; and in the life to come they are not

11.

12.

Gen. 4. 14.

2 Cor. 4. 4.

2 Tim. 2. 26.

Prou. 5. 22.

Gal. 1. 23.
& 6. 14.

Col. 3. 3-4.

13.

Gal. 5. 6.
James 2. 26.

Iohn 11. 25.

Reu. 3. 1.

14.

Ephes. 4. 15.

2 Tim. 2. 26.

2 Cor. 4. 4.

Mat. 3. 9.

onely depriued of the presence of God, but suffer and endure all endlesse and vnspeakable torments with the Diuell and his Angels. As Gods Children therefore being crucified to the world and the flesh, haue the life of God liuing in them, which will most perfectly appeare and shew it selfe at Christs comming: so all fleshly and wicked men, who haue giuen themselues to the Flesh, World, and Diuell, doe presently liue the life of hell, which (they carrying about in their bodies) will clearely shew it selfe to their shame and confusion, at the latter day. So that the wicked in this life, doe liue in death, and conuersing in earth, they are the bond-slaues of hell.

And as Faith in Christ (as I said before) is the life of the soule in Gods elect: so no faith can quicken vs, which is not liuely in it selfe, which apprehendeth not Christ aright, which worketh not by loue, which flourisheth not with fruits; for Faith without good workes is dead. And therefore to the end wee may be reuiued (being dead and buried in our sinnes) we must first beleue in Christ, (which is our life) and if our beliefe be liuely, wee must shew it forth by our fruits; otherwise we may haue a name to liue, and yet be dead.

Now to vnderstand this poynt the better, let vs obserue what it is to be dead in sinne. They are said to be dead in their sinnes, whom Death still holdeth in the cords and bondsthereof; such as are strangers from the life of God, that haue neyther sense nor feeling of their sinnes, nor any motion to godlinesse, to whom all goodnesse is vsauory; whose bodies and soules are holden captiue of the Diuell, whom they serue as slaues: such as are void of Gods Spirit, wedded to their owne wicked wils; whom the God of this world hath blinded, that they can neyther see nor beleue the truth; whose conuersion is as hard, as to raise vp Sonnes of Stones vnto *Abraham*. Who is more dead then hee that carryeth fire in his bosome, sinne in his Conscience, and dorth neyther feele it nor shake it out, nor tremble at it? for Sathan hath gotten quiet possession

possession, and hee is carelesse in assaulting of such, in whom he hath gotten a quiet dwelling. Hence we may learne to loath our selues for our sinnes, which bring vs into such thralldome to Death and Diuell, which cut vs off from God, shut vs out of heauen, rob vs of saluation, and bring the cuerlasting wrath of God vpon vs, which is vnmeasurable, infinite, and vnportable, neuer able to be sustained of any, but of Christ our infinite God and Sauour, who in maiestie and power is equall with his Father.

Thus we haue heard the nature of death, common vnto all, by the meanes of sinne, without exception. Well therefore is Death deriued from a word that signifies to to diuide; not onely for that it maketh diuision where it comes, but that without exception it equally diuides to all alike. Some thinke that it proceedes from bitterness, for that the sweetnesse of the forbidden fruit proued bitter to Adam and his brood. And *Augustine* not vnwittily derlueth *Mors, a morsu*, for that our first parents in biting the Apple, were bitten of death. Whence hee also alludeth to that of *Osea 13. O death, I will be thy king, O hell, I will be thy biting*. The Grecians also deriue it from a word importing to looke vpwards, because it brings vs to God: and they tearme it, Initiation or Perfection, because in ending this life, it entereth vs, or rather perfecteth our life in heauen. And the Latines take the name thereof from *mora*, which signifieth delay, or tarrying for a thing, because it waiteth and expecteth for all men, of all sorts and conditions. And this may suffice for the description of Death, and declaration of the nature thereof.

15.

*Greg. lib. 14.
moral.*

*August. contra
Pelag. lib. 1.
Ero morsui tuus
inferni.*

Mors, a mora.

CHAP.

CHAP. VI.

As Death is due to all mankind by the meanes of Sinne: so all creatures, actions, and experience it selfe preach and proclaime the same.

1.

Rom. 6. 23.

1 Cor. 15.

Heb. 9. 17.



S the wages of Sinne is Death: so all *Adams* sonnes hauing sinned, must needes dye the death. *As in Adam*, (saith the Apostle) *all men dye*; so in *Christ* shall all beleeuers be made aliue. It is Gods Statute enacted in heauen, that *all must dye*; (euen this were enough to cast a cloud ouer all our sayrest delights) but there is more behinde; and after *that comes the iudgement*. The perswasion whereof possesing our hearts; should (one would thinke) more then all penall Lawes; deterre vs from impietie. Ashes (saith one) are wont to keepe the fire, the remembrance whereof wee beare about in our bodies: But I would to God that the knowledge of these ashes (I meane our fraile estate) would keepe in our hearts the fire of Gods grace, that we might neuer forget our graue.

2.

Gen. 5. 3. 4. 5.
&c.Gen. 47. 30. &
49. 29. & 25. 8.

Mal. 3. 48.

And as the Law of dying was enacted at the first for sinne; so hath it beene, and shall be executed vpon all men (without repeale) vnto the end. Neyther saith the Apostle any more then hath beene confirmed by a continuall course from the first creation, as the registers of the death and buryals (recorded in the Scripture) doe declare. *Adam* liued (saith the holy Ghost by *Moses*) nine hundred and thirty yeares, and so hee dyed. *Seib* liued nine hundred and twelue yeares, and after dyed, &c. And is not this a true table, most liuely representing our mortalitie and death? Of some others it is said, that *they were gathered to their fathers*; of others, *to their people*, &c. but of none, that hee euer escaped. For what man liueth and shall not see death? Shall hee deliuer his soule from the hand of the graue? There-fore

fore *Iofuah* calleth Death, *The way of all the world.* *David,* *Iosh. 23. 14.*
The way of all the earth. *Iob,* *The house of all men lining.* He *1 Kings 2. 2.*
 calleth it also *The heape,* whereupon the liues of all men *Iob 30. 23.*
 shall be powred: where Kings and Counsellors are, great & *21. 31.*
 and small, Captaines and Souldiers, bond and free. & *3. 19.*

Wee see how the best and happiest dayes of man slide
 swiftly away, after come diseases and dolefull age, and last
 comes cruell Death, the lodge of all estates. All must dye
 without distinction: wee came by the wombe, and wee
 must goe by the graue. Before wee come to the sweet
 running waters of *Shilo,* which runne softly, we must passe *Ely 2. 6.*
 the rough waters of *Iorden,* that runne most swiftly. Death
 is the Lady and Empreisse of all the world: her seizure
 is without surrender, and from her sentence there is no
 appeale. It is not the Maiestie of the Prince, nor the ho-
 lineesse of the Prophet, nor grauitie of the Prelate, that
 shee respecteth. Strength of body, feature or comelineesse
 of face, or other parts, learning, riches, or any such se-
 cular regard, can plead against Death, or priuiledge any
 person against the graue: be thy dayes neuer so few, or
 thy yeares neuer so full, be they many, or be they few, all
 is one: Dayes, and yeares, and time, are no plea against
 the graue, but a fitter pray for Death.

The Decree is out, *All must dye.* *Balthasars* embleame
 is written vpon every mans wall, *God hath numbred thy* *4.*
dayes, he hath laid thee in the ballance, thou art found too light; *Heb. 9. 27.*
 though not *thy Kingdome* (which thou hast not) yet thy *Dan. 5. 25.*
 life (which thou possessest) is diuided, and giuen to
 death. All Princes, and the basest Peasants, yea, all per-
 sons whatsoever, may say with *Iob,* *Corruption, thou art my* *Iob 17. 13. 14.*
father, Rottensse, thou art my mother, Wormes and Vermine
ye are my sisters, ye are my brethren. All men may truly
 say, Graue thou art my bed, Sheete thou art my shrine,
 Earth thou art my couer, Grasse thou art my carpet. Oh
 Death therefore demand thy due, and thou gathering
 hoast *Dan,* come last, and sweepe all cleane away. *Numb. 2. 31.*
Iosh. 6. 9.
Numb. 10. 37.

Death is not partiall, but dealeth vprightly with all, *3.*

Gen. 4. 8.

making the state and condition of all men alike, that none can repine; for as well died righteous *Abell*, whose sacrifice God accepted, as enuious *Cain*, whose seruice he reiected; as well *Abraham* (the father of the faithfull,) as *Abimelech* the infidell; as well *Isaack* as *Ismael*; as well *Jacob* (whom God loued) as *Esan* whom God hated; as well chaste *Ioseph*, as incestuous *Ammon*; as well meeke *Moses*, as rayling *Rabsheka*; as well *Dauid* (a man after Gods owne heart) as *Saul*, from whom God tooke his spirit; as well tender-hearted *Ioshua*, as hard-hearted *Pharaoh*; as well *Salomon* the wise, as *Nabal* the foole; as well poore *Lazarus*, as the rich *Glatton*; as well *Iohn* the beloued Disciple, as *Iudas* the Traitor; as well *Simon Peter*, as *Simon* the Sorcerer: mercifull Death doth exercise her crueltie vpon all alike.

6.

An excellent
saying of *Ag-*
silauus.

Notable is that saying of *Agasilauus* to diuers Captaines counselling him to walke to the hill *Olympus*, where hee should see such store of wealthy Merchants, uttering a world of riches, and precious Iewels. *If I could* (saith he) *buy and sell, or exchange there, sorrow for mirth, sicknesse for health, death for life, I would then goe thither, and spend all that I haue; but I see that the buyers and sellers (yea and the very things themselues) are condemned to dye and to perish: Wherefore neither the sight of any thing there can better my estate, or help me at the houre of death, when I must creepe into my graue. For although honour, wealth and riches beare here a great sway amongst men, yet can they nothing at all preuaile against the graue, and Death it selfe. Men by wisedome haue found out how the hardest stones may be broken and softened, how wilde beasts may be tamed, &c. but nothing could be inuented, whereby Death might be auoyded.*

Gods hand (saith one) may a man escape, but for Deaths dart no man can shunne it. Against bodily enemies there may Fortresses be made, Castles and Bulwarkes builded; but to Death and his forces all men lye open, as vnfenced Cities. In other dangers, power, money, flight, counsell, and

and policie, may serue our turne; but as for Death, it can neyther be banished with power, bought with money, nor escaped with flying away, nor preuented with counsell, nor turned backe with policie. All (I say) without redresse, must hasten vnto Deaths home. Hee therefore that thinketh it strange to dye, forgetteth himselfe and his owne nature, complaineth of the God of heauen, that suffered him to be borne a man, and not an Angell.

Death is the common road-way of all the world, there is no by-paths any nearer, or nearer way; no, not for Kings and Emperours themselues. What worlds of men are gone before vs? yea, how many thousands out of one field? How many Crownes and Scepters lye pyled vp at the gates of Death? Men are here as in a voyage, the which wee must one day finish: yesterday we came into this vale of teares, and to morrow (if our Maker will) we shall goe out. One goes before, another followes: one man rots in the graue, and makes it empty, that he which is yet aliue, may haue place therein. Or if we should continue here long, yet can wee not escape; for that all mortall men are enclosed in Deaths Parke. Whether wee goe softly, or runne swiftly, whether wee dye willingly, or end our dayes grudgingly (when the appointed time is come) wee must yeeld our selues to the Law of Death. Doe wee flye? Death yet followes vs, and catcheth vs behinde; in retyring backe, shee approacheth neare vs; turning from her, shee surpriseth vs sodainely, and ceaseth not like a greedy Beare, and hungry Lyon, vntill shee hath broken our bones, and torne our flesh in sunder.

Death equally drags away all men which haue beene, are, or shall be: We are distinguished by times; but made equall in the Issue. Some are sent before, others come after; but all goe the same way without exception. In all these resolutions of humane things, there is nothing certaine but Death, and yet euery one complaineth of that which neuer yet failed any. Wee dye hourly, and as we grow, our life decreaseth: for what is the beginning of

Youth, but the death of Infancie? the entrance of Manhood but the end of Youth? and what is the beginning of to morrow but the death of to day? Wee are no sooner entered into the earth, but wee are constrained to returne to the earth againe, as it were from one sepulchre to another; even from the wombe to a beginning to liue and die together: so as the most part of the time Death giues vs no warning, but by the blow it selfe. Many thinke they neuer dye, but when they yeeld vp the last gaspe of Death, but if wee marke it, wee dye euery day and moment: for our very living (as I said) is a continuall dying; wee no sooner set a step into life, but wee enter a step into death. Of our life all the time past is dead, the present liues and dyes at once, and the future likewise shall perish. The time past is no more, the future is not yet, the present only is and no more. This whole life (I say) is but a death. It is like a candle lighted in our bodies; in one the winde maketh it melt away, in another blowes it cleane out, ere halfe it be burned; in others it endureth vnto the end: but looke how much soeuer it shineth, so much it burneth; her shining is her burning, her light a vanishing smoake, her last fire her last wyke, and her last drop of moysture: So is it in the life of man; his life and death are all one.

Ro.

Iob 14. 1.

But how should man be ignorant of his death, vnto whom all creatures and actions preach his mortalitie? We see it by experience, that all earthly things haue their end: our yeares are limited, God hath measured out our months; the daies of our liues are dated, how long wee haue to liue: so that the first leison that we haue to learne, is to think of our end. We see that the longest day passeth, and the night succeedeth; how Sommer followeth Winter, and Winter Sommer: the Sunne hath both his rising and his setting, his shining and his shading: the Spring couers and cloathes the ground with fruits, Sommer ripeneth them; Haruest gathers them, and Winter spends them. Thus one thing followes another, and both one and

and another passe swiftly to their end. The generation of one thing is the destruction of another; and the death of one thing is the life of another. First is our generation, then our conception, after comes our birth in wonderfull weakenesse. The cradle at the first is our castle; when we are crept out of that, we come to a little strength, yet long is the time ere we come to our ripenesse. And here, behold, we neuer continue in one state; for as our strength increased at the first, so by little and little it diminisheth at the last: as Youth succeedeth childehood, and age youth, so childehood, youth, and age haue all their end.

Wee see by obseruation that the freshest and sweetest flower soone fadeth: our garments waxe olde, be they neuer so gay: our buildings become ruinous, be they neuer so stately: and as our life is vpholden by the death of Gods creatures; so death shall be the end as well of vs as of them. The Sunne towards his setting, and the Moone towards her wayning haue dimmer beames and light. And this is the vniuersall sentence of the world, and Gods decree (which needes must stand) that all things flourishing shall fade, all things of force and might shall be feeble, all great things lessened, and so by little and little (being weakened) shall at the last dissolue into the first substance and matter whereof it came; as the cloudes in the skie, into dewes and showers, Ice and Snow into water; all earthly things that are of the earth shall turne to earth againe, and they that are of the waters shall turne into the sea: So shall *Adam* (being dust) to dust againe returne with all his brood.

The law of Nature (established amongst all nations and people of the world) is this, that all men come into the world with condition to retire out of it againe, He is no great man (saith one) that thinketh it a great matter for Trees and stones to fall, and for mortall men to die. *I know* (saith *Anaxagoras*, having intelligence of the death of his sonne) *that hee was mortall and subiect to die: For as it is impossible for any man to die that liued not before,*

Note

11.

Gen. 3. 19.

12.

so none can possibly liue that shall not die hereafter. Our life is as a garment that weares of it selfe, and by it selfe; for we weare out our life in liuing; the more we liue, the lesse we haue to liue, and still approach nearer death: whatsoeuer we are cloathed with, is a mortall and perishing merchandise: our garments weare vpon our backs, and we in our garments; they are eaten with mothes, and wee with time. So in our meates (as in a looking-glasse) we may learne our owne mortalitie: for let vs put our hand into the dish, and what doe we take, but the foode of a dead thing, which is either the flesh of beasts, or of birds, or of fishes, with which foode wee so long fill our bodies, vntill they themselues be meate for wormes? All this we see by experience, we feelee it and we taste it daily: we see death (as it were) before our eyes: we feelee it betwixt our teeth, and yet can wee not cast our accompt, that we must die.

+ 33.

There is no action without pause, no warre without truce; the weary workeman hath his day of rest; Musicke hath her stops, the Scriuener his points: we do not alwayes eate and drinke, we doe not alwaies walke nor sleepe; yea we doe not alwaies breath (although we cannot liue without breathing) but concerning our life, there is no truce, no pause, no rest, no delay, but hourelly, yea euery moment, in all places, and actions, we hasten to our end. Whether we eate or drinke, or sleepe, or wake, or goe, or stand still, the course of our life runnes out as the houre-glasse, and neuer rests till it hath finished his course. They which come hereafter shall march vpon our graues, as we doe now vpon the sepulchers of our fathers; they shall remaine in our houses, as we doe now in theirs that were before vs; they shall possesse our goods, our lands, our gold and silver, our Jewels and treasures, as we at this day enjoy theirs whom we haue succeeded.

34.

But I will hasten to an end (though the experience be endless which confirmeth this point.) One rufully thus exclaimeth of Death: How quickly and sodainely stealest thou

thou vpon vs? how secret are thy paths and waies? how doubtfull is thy houre? how vniuersall is thy kingdome? The mighty cannot escape thy hands, the wise cannot hide themselves from thee, and the strong are weakened before thy face: Thou accountest no man rich, for that no man is able to pay the ransome for his life: Thou goest euery where, thou searchest euery where, and thou art euery where. Thou witherest the hearbes, thou wastest the windes, thou corruptest the aire, thou dryest the waters, thou changeest the ages, thou alterest the water, and suppest vp the sea. All things doe decrease and diminish, but thou still remainest and raignest in the world. Thou art the hammer that alwaies striketh, the sword that neuer blun- teth, the snare that alwayes catcheth: Thou art the prison whereinto euery man entred, thou art the sea wherein euery one drowneth, thou art the paine that euery one suffereth.

O cruell Death! thou snatchest vs away in our ripest age, thou many times interruptest our best affaires, thou rob- best vs in one houre of all the gaines we euer got. Thou cuttest off succession of kinreds, and families; thou be- reauest kingdomes of their naturall heires; thou fillest the world with widowes, and orphanes; thou breakest off the studies of the learnedst Clearks; thou ouerthrowest the finest wits, and best conceits, in the ripest age: thou ioy- nest the end with the beginning, without giuing place to the middle; thou art such a meanes as God neuer cre- ated, but thy comming was by the Diuels enuie and malice.

Now that wee may profit by this experience of our mortall estate, and not forget our selues, so grossely vpon euery occasion, as we doe; it is necessary to haue this ho- ly Meditation still fixed in our mindes, that since we liue, moue, and haue our being of God, that therefore our liues are not our owne, but lent vs for a time: we must re- member that we are borne to die, and must liue to die, for the forgetfulness of Death, and hope of long life makes

15.

*Aug. tracl. 13. de
Iohannem.*

16.

Esay 18. 15.

we so secure and carelesse, as that we desire no other heauen but earth. Many make a couenant with Death, and clap hands with the graue, hoping thereby to escape, or for a time to solace themselves in the forgetfulness of their latter end, and so bathe themselves in their fleshly pleasures, and wallow (like fatted Swine in the filthy stie) of all vncleanness, still following things apparant to their eyes, and neuer regarding the time to come, till death preuent them on a sodaine, and summon them to appeare before their Iudge: So it commeth to passe that as they liued wickedly, they die most fearefully; their hope is as the winde, and their confidence like the cobwebbe: Death is a terrour and a torment both to their soule and body: and this is the reason they haue not learned to die; Death is strange vnto them, he seemes an vgly monster, they dare not once behold him.

Iob 8. 14.

17.

True it is that Death in it owne nature (as partly wee haue heard) is most terrible to behold, that the horror thereof amazeth all our senses; yet he that is armed with faith, is well assured that it is sent for his profit, to be as his hackney to carry and conuey him from earth to heauen, from paine to pleasure, from misery, vexation, griefe, and woe, to endlesse mirth, melody, and ioyes vnspokeable with God for euer. And seeing the sentence of death is gone forth against vs, and that our soules remaine in our bodies attending the day of execution, let vs detest to heare of our former wicked life, (as prisoners condemned to die) and humble our selues in prayer vnto God, reproving the vanities of this wicked world, and aduertising our friends and familiars to doe the like, &c.

CHAP.

CHAP. VII.

Of the miserable life, and wretched state of man, by the meanes of Sinne and Death.

INfinite are the miseries of mortall men: their sinne brought in a sea of euils; and iust is Iob's complaint, *that man borne of a woman is full of wretchednesse: from the day of his birth, vntill the day of his death, a whole armie of euils besiege him. Tormented he is in his soule, and afflicted in his body: in euery part (from the crowne of the head to the sole of the foote) he is full of infirmities, sores, and maladies, no place is free: The first day of the life of man is a beginning of conflicts: Our ingresse and egress, and whole progresse of life, is set about with seuerall signes of sorrow.*

1.

Iob 14. 1.

Esay 1. 9.

2.

August. hom. 10.

The tender babe new borne, and not yet able to speake (saith *Augustine*) doth by his teares prophesie and foretell the manifold sorrowes that are incident to this miserable life of man. We enter this life with teares, we passe it in toyle, and end it in sorrow and torment. Great and little, rich and poore, not one in the whole world that can pleade immunitie from this condition: Life and misery (saith one) are as two twinnes which were borne together, and must die together. From the wombe to our winding-sheeete our life is a warfare vpon earth; no age, no condition of life, no day, no night but brings his enemy with him, as well against the man of an hundred yeares olde as against the babe new borne.

3.

How full of ignorance is the time of our infancie? how light and wanton are wee, growing to be striplings? how rash and headlong in the time of our youth? how heauy and vnweildy when we come to olde age? What is an infant but a bruite beast in the shape of a man? and what is a young youth, but (as it were) a wilde vntrained Asse colt vnbridled? and what is an aged, heauy, and crooked old man,

man, but euen a sacke and fardell stuffed with griefes and diseases? He is forsaken of the world, his kinsfolk, friends, and acquaintance; his owne members and senses faile him; yea, hee forsaketh (as it were) himselfe, in that the very vse of reason forsaketh him. Hee is accompanied with painfull aches, griefes, and diseases: his company and conuersation is combersome in the Family where hee dwelleth. This is the marke (for sooth) at which euey one shooteth, vpon which the eyes of all are fixed. This is the happy estate, so greatly desired; this I say, is the end of the greedy ambition of long life.

4.

Take thy Counters into thy hands, see what reckoning thou canst make of life: what is past frighteth thee with remembrance of it, because so much of thy light is spent, what is present burdeneth thee with the weight of it, because in sweate and sorrow thou doest waste and spend thy time; what is to come troubleth thee with the vncertainty of it, least the graue doe swallow thee before thou see it: what booteth it thee so vnseasonably to ripen thy cares for the cares of this life? To conclude, childhood is but a foolish simplicitie, Youth a vaine heat, Manhood a painefull carefulnesse, and old age a noysome languishing. Our playes are but teares, our pleasures feauers of the minde, riches, are but rackes and torments, honour heauie vanities, our rest vnresty, and so passing from age to age, we passe from euill to worse, from the lesser to the greater. Thus one waue of trouble and affliction driueth vpon another, vntill wee be arriued at the hauen of Death. Here, life is dying, and death liuing; whiles it increaseth, it decayeth: all this present life is but a wishing of the future, & a bewailing of the past, a loathing of that we haue, and a longing for that we haue not tasted, a vaine memory of the state past, and a doubtfull expectation of the state to come. Nothing in this life is certaine, nothing assured but the certainty and vncertainty of Death. If any man be long a dying, and paying Deaths debt, Nature (like a rigorous creditour, that will be paid at the iust

iust day) sueth out an execution against her debtor, taking from one his sight, from another his hearing, and both from some; and he that tarrieth longest in the world, shee foundreth, maymeth, and viterly disableth in his limbes.

*Plato in dialogo
contra mortem.*

Is not this a goodly place, where teares and cares make their residence? where pale sicknesse, and sad old age haue taken vp their habitation? and where of necessitie we must passe our daies with such companions? Doe wee not see how many discommodities we vndergoe, and how ill this body of ours besitteth vs? One while wee complaine of our bellies, another time of our breasts, and then of our throates; sometimes our sinewes, and then our feete, torment vs: Now we haue too much blood, anone too little. Thus are we haled and harried hither and thither; for so it ordinarily falleth out with him that dwelleth in another mans house: here teares sooner faile vs, then iust cause of complaint: with teares and cries we entred, and with the same we must passe ouer and end our dayes.

Senec. Epist. 121.

*Seneca de breui-
tate vite.*

What other thing is the body of mortall man, but a corrupt and tainted vessell, which infecteth the soule, and soureth incontinently whatsoeuer precious, or wholesome liquor is powred into it? It is a filthy dunghill, couered with snow, faire without, and foule within: What channell is so filthy? what sinke auoideth out such loathsome geare, as doth mans body, by sundry meanes & waies? The trees, hearbes, and many beasts doe yeeld forth pleasant smells, and wholesome fauours, onely Man doth yeelde most loathsome stuffe; so that he seemes to be no other thing then a fountaine of filthinesse. One fell a weeping that he was here a feeding vpon corruptible meate, being created to live in the company of Angels, to feede on heavenly food.

Isidorus.

What glasse is so brittle and subiect to knockes and breaking as is this body of ours? Sometimes the very aire and heate of the Sunne is able to bereaue vs of life: It shall not neede to draw the sword, or to vse any weapon to take

take it away, for the very aire and looke of an infected man is able to doe it. Consider the strength of this Castle, (wherein the treasure of our life is kept) seeing the beholding of it a farre off is able to batter the wals thereof to the ground. Neither is it to be wondred that Man is so fraile and brittle of himselfe, considering the moulde whereof he is made, being dust: but rather we may admire, that being of such fraile mettall and making (as hee is) yet can endure so long. Why is a Clocke so often disordered, and out of frame? the reason is, because it hath so many wheeles and points of curious worke, that though it be made of Iron, yet euery little thing is able to distemper it; but how much more nice is the artificiall composition of our body, and how much more fraile is the matter of our flesh, then is the mettall of a Clocke? Why then should we wonder if some one point or other (among so many peeces) haue some impediment, by meanes of which defect this clocke of our life is stopped & course ended? for what firmenesse can be in the matter of flesh? or what strength consisteth in such a weake subiect?

8.

*Aug. de verbis
Dom. ser. 1.*

Now considering we liue in such a fraile estate (as wee doe) our time is euer neere (saith *Augustine*) because we are mortall; nearer because we liue among so many dangers. If we were of a glassie matter, our feare wcre the lesse, for being kept from knockes, there were hope of continuance; but keepe we our selues as charily as wee can, we shall away. Doe we overcome enemies without? diseases within will also surprisvs? Can we auoide the stroake of weapons, the dart of Death we cannot shunne. Mortall man is like a snow-ball in the Sunne, his life is soone dissolved: He is like an apple hanging on a tree, corrupted inwardly by wormes, though outwardly beautifull to the eye. Man is the bondslaue of Death, as a guest in his dwelling, as a wayfaring man in his Inne, for a night, but quickly gone and forgotten: Wherefoeuer hee dwelleth, or whatfoeuer hee doth, Death continually waiteth for him, as a sergeant at his gates. Oh miserable life! how many deceiueth

deceiuest thou? which when thou art knowne and learned; art nothing; when thou art exalted, art but as smoake? bitter to the wise, sweet to the foolish: who so seeketh thee, knoweth thee not; who so knoweth thee, flyeth from thee.

It is reported that the *Chamelion* changeth himselfe in one houre into many and diuers colours; and the Sea called *Euripus*, for the often changing is accounted famous: the Moone hath likewise for every day a feuerall forme and shape: But what *Proteus* was euer changed into so many formes as man altereth euery houre? sometime hee is sicke, sometime sound; sometime angry, sometime pleased, sometime in hope, anone in despayre; hee willeth, and hee willeth not, &c. yea, many times hee knowes not himselfe what hee would haue. Hee altereth and changeth euery houre; hee tosseth and tumbleth, hee rageth, and is as restless as the troubled sea. If hee be poore, hee liueth in trauell; if rich, hee is proud and licentions, &c. The Sea changeth not but when the windes turne contrary vnto it; but mans life, whatsoeuer the weather and seasons are, cyther calme or windy, is continually troubled with alterations and stormes.

No man is contented with his owne estate, but desireth to exchange it with another. The King feeleth the weight of the Crowne, and desireth to be a subiect for his safety: the Subiect, not content to be ruled, would be a King, &c. Thus men vex themselves, and like vnto sicke men, doe nothing else but tosse and tumble vpon their beds, thinking to finde the better ease and rest, and yet are deceiued, seeing the cause of disquietnesse is within themselves, which is their griefe and diseale. Great and heauy is the yoke of the Sonnes of men, from the day of their birth, till the day of their death, the mother of all. Therefore *Bernard* was not afraid to say, that he thought this life little better then the life of hell, were it not for the hope to attaine and come to the Kingdome of heauen.

Bernard.

Wee.

11.

Wee liue here as in an Ocean Sea of troubles, wherein wee can see no firme land, one waue falling vpon another ere the former haue wrought all his malice and spight. Mischieues strue for places, as if they feared to loose their roomes, if they halted not. So many good things as wee haue, so many euill threaten their losse and depriuation: besides many reall and positieue euils that afflict vs. Our life is lent vs, as a ship, to transport vs to the haue of rest. From the Cradle to the Graue, we liue as it were vpon the stormy Sea, neuer long quiet and at rest, but troubled and tossed with the troublesome waues of this world, which is a sea of hurtfull bitterneisse; it hath many waues of tribulations and tempests of temptations. Men are here floating like fishes, following and swallowing many hurtfull baies, to their bane and destruction, nay, deuouring one another, as the greater fishes doe the small. It is a Sea swelling with pride, blewish with enuy, deepe and profound in couetousnesse, no Plummer, being able to found the bottome of it; casting out all that commeth in the way, through excessiue miscarriage, hauing a mercilesse maw to swallow vp all it can get with insatiable oppression; very dangerous to saile in, by reason of the pernicious rockes of Desperation and Presumption; lofty through the reciprocall waues of mens passions, ebbing and flowing in inconstancie; terrible salt through sinne, very brinish are the waters thereof, not to be brooked of Gods Children. As in the sea are all sorts of fishes, and that great Leuiathan that hath his pastime therein: so there be in this world men of all natures and affections. Wee can name no creatures, of inclination neuer so cruell, filthy, and abhominable, but here will be a copesmate of like qualitie and condition amongst the crowd and company of men.

*Aug. Tem. 2. in
Plal. 39.*

12.

This transitory world is a dungeon of ill sauours, where vertue is poysoned with the puddle-water of vice; where rancor and despight chiefly raigne, and all goodnesse is ouerwhelmed with malice; where Heresie is an hand-
maide

maide to sugred Hypocrisie; where smooth hatred, hidden ambition, smiling enuy, and wicked tyranny, throwd themselues. Our life is encountred with capitall enemies, Paine, Care, and Sorrow : Paine bids the body battell, Care continueth the skirmish, and Sorrow giueth the victory. This life is but a borrowed dreame of pleasure, a vision of ioy, a pageant of transitory delights.

What should I speake of the shortnesse and swiftnesse of the same? *It is like a Post (saith Iob) swiftly galloping away*: yet sometime hee that rideth so fast, resteth and breatheth: but our dayes passe away still without ceasing, till wee come to our graues. Our dayes passe away as the Barke of halty messengers: A ship is not made to rest, but continually to sayle thorow the tempestuous sea, and to set forward to the long desired haven: So are we not created to rest, but to labour, (as the bird is made to flye) vntill by Death wee be brought home to our happy Port of rest. As the ship passeth thorow the Sea, not leauing so much as any tracke in the waues; so our life goes away swiftly, and scarce leaues any signe thereof. A ship is subiect to many dangers; for it may be suncke by the least leake, it may be ouerwhelmed with the waues, it may be shiuered against the rockes, it may perish by tempests, it may be spoyled by Pirats: so is our life subiect to many perils, and may betaken from vs by a thousand dangers. Our dayes flye away like an arrow, and wee are kept vnder as a fogge chased by the Sunne beames, and beaten downe by the heate thereof.

When the Sunne is at the highest, the shadowes are the shortest; but when it beginnes to decline and set, then the shadowes well-neare change euery moment, vntill they slip away with the darknesse that ensues: So the dayes of all men passe away as a shadow at night, which appears the longest when it is nearest to an end. Our dayes goe as an Eagle to her prey: and what are men but the prey of Death, which soareth after vs with an open mouth to deuoure vs? Wee are as flowers and grasse;

E

and

13.

Iob 9. 25.

46.

14.

Iob 9. 26.

Esay 40. 6.

and why doe wee not thinke (when wee walke in the fields) that Death in the hand of God, is like vnto a Sythe in the hand of a labourer, attending to cut vs downe euery houre? Wee gather flowers in our garden, and they fade presently, and though wee leaue them there, they wither before the euening: and doe wee thinke to flourish alwayes, and to haue our Spring-time continuall in this world? Our dayes slide away like the winde, and fayle without hope; our bodies ebbe and turne backe like the course of waters; all the time which thou see'st, flies away with the time it selfe. Nothing remaines of all that wee see. Euen I, while I am now writing (that all things are changed) am changed my selfe: See therefore our folly that wee should so dearly loue a thing that so quickly leaues vs, for euery moment of this life is the death of the other. There is nothing in vs that will not by and by be dead: onely our sinnes liue; yea, reuiue and grow young againe in despite of Nature. Our Spring is fading, our Lampe is wasting, and the tyde of our life is drawing by degrees to a very low ebbe. Whatsoeuer we doe, our wheele whirles about apace; and we must learne to know that euery one of vs hath a poore soule to saue.

Jeronimus.

Seneca epist. 57.

25.

Exod. 8. 21. 24.

And not to forget the cares of this life: How doe they swarme about vs, like the Flyes of *Egypt*? Of all the plagues this was most loathsome: for they neuer suffered men to rest, but the more they were beaten off, the more they came vpon them: so of all miseries and vexations of mortall men, this is one of the greatest, to be tormented with the cares of this life, which (as Flyes) by no deuice can be expelled. They rush vpon them in the morning as soone as they awake, they accompany them in the day, they follow them in the night, they forsake them not to bed, they let them from their sleepe, they afflict them in their rest, they trouble them in their dreames; and they are like to those fierce and mercilesse tyrants (threatned to the wicked) which shall giue them no rest, neyther by day,

Jer. 16. 15. 16.

nor night: *For I haue taken away my peace from this kinde of people*

people (saith the Lord) I haue taken away my mercy and compassion from them.

The very brute beasts are fed and provided for without their care; but man is constrained to sweate day and night, and with sorrow to torment himselfe, by sea and land, to get a poore liuing. Our dayes consume away like the Spiders webbe, who laboureth night and day in spinning, wasting euen her bowels, and consuming her selfe, to bring her web to an end: and what is her worke, but to make a fine and tender net to catch poore Flyes? So miserable man doth toyle and trauell (like a hireling) both his body and minde, to catch the Butter-flyes of this world, euen needlesse toyes and trifles, froath and vanities, and many times in the end doth come the blustering winde of Death, that carryeth away both web and worke-man in a moment.

As our life is full of care, so it is fraught and set with many snares: *God (saith David) shall raine snares upon sinners*; teaching vs how infinite snares are set in this world, being as plentiful as the drops of raine. For every thing almost is a deadly snare vnto a carnall man: Euery sight that he seeth, euery word that he heareth, euery thought that hee thinketh: his youth, his age, his friends, his foes, his honour, his disgrace, his riches, his pouertie, his solitarinesse, his societie, his prosperitie, his aduersitie, his meate, his drinke, his apparell that hee weareth; all are snares to draw him to destruction that is not watchfull in the Lord.

Now to auoid these snares, that wee be not caught, there is no better refuge then that of the Birds, who by the benefit of their wings mount vp into the ayre, to flye aloft; for the net is laid in vaine before the eyes of such as haue wings and can flye. The Spyes of *Iericho*, though many snares were laid for them, yet they escaped them all, for that they walked by hils, and hid them in mountaines. If wee lift vp our eyes to the hils (with *David*) whence all our aide and assistance commeth, to auoid the

- Plal. 124. 7. dangers of this life : then likewise may wee say with him,
Our soule is deliuered, as a bird, from the snare of the Fowler :
 Phil. 3. 20. If wee can truly say, with S. Paul, *Our conuersation is in*
heauen, then shall wee little feare all these deceits and dan-
 gers vpon earth : for as the Fowler hath no hope to catch
 the birds, except he can allure them to his pitch, and to
 come downe to his lure : so hath the Diuell no way to in-
 tangle vs, but to say (as hee did to Christ) *Throw thy selfe*
 Mat. 4. 6. *downe;* come to the baites which I haue laid, eate and deu-
 oure them, tye thy affections to earthly things, &c. But
 Plal. 73. 25. King *Dauid* was past them all, when he said to God, *Whom*
 Phil. 3. 8. *haue I in heauen, but thee ? and there is none in earth which I*
 2 Cor. 10. 3. *desire before thee, &c.* And so was Paul when hee account-
 ed all things dung; for though he liued in the flesh, yet
 he walked not after the flesh.

19. *I haue a whole army of traitors within mee (saith Augu-*
 Lib. Med. cap. 4. *stine) who vnder colour of friendship are mine enemies: and yet*
behold, with them haue I liued from my youth vp, them haue I
pleased, them haue I beleueed, as the friends whom I loued, as
the Masters whom I obeyed, the Lords whom I serued, the
Counsellors whom I trusted, &c. That the Adamant draw-
 eth Iron vnto it, is a secret in Nature: but for the World
 and Flesh to draw vs, is a matter as naturall as for the
 water of a riuer to runne downe the channell, and as for
 a Coach to runne downe a hill : for being naturally giuen
 to the corruptions of the flesh, wee neede no solliciting;
 the onely sight of the thing we loue is sufficient to hale
 vs forward. As the wanton harlot allures her louers, the
 baite vpon the hooke the fishes, the call of the Fowler the
 foolish Birds; so is this World and Flesh with their baites
 and allurements. They are like a violent streame that car-
 ryes away the highest and tallest trees not sufficiently
 rooted: yea, the best men are rightly resembled to those
 that liue among Colliers and Millers, who hardly can
 shunne defiling and deforming of coale and meale.

20.

The Diuell setteth before our eyes enticing pleasures,
 that by the sight of them hee may supplant our chastitie,
 hee

hee tempteth our eares with the sweetnesse of Musicke, that hee may weaken our Christian strength; hee moueth our tongues by bitter words, and by iniurious deeds pro- uoketh our hands to fight and slay; hee offereth vnrighteous gaine to induce vs to fraud, and pernicious profits to kindle couetousnesse in our soules; hee promiseth temporall honours wherby to defeat vs of celestiaall ioyes; he sheweth falshood that hee may seduce vs from the truth; hee practiseth cunning in time of peace, and violence in persecution. In this wicked world who can liue peaceably among so many enemies of peace, where the mother is against the daughter, and the daughter against the mother; yea, manifold are our foes in our owne families; yea, in our owne selues and soules: Reason against the Will, and Will against the Reason; yea, (which is more) euery man is two men, the Flesh against the Spirit, and the Spirit against the Flesh; the Law of the members against the Law of the minde? And this conflict is not for a time, but so long as wee continue in this body of sinne.

Perfect peace here we cannot possibly haue, seeing the Flesh which euer rebelleth, is in this world, as one that is planted in his owne Countrey: Cast downe this enemy may be, cast out hee cannot be, vntill this mortall hath put on immortalitye: yet we must endeouour that thought be inhabitant, yet that it be not regnant. The Flesh is strong, yet Grace is stronger in Gods Children, to subdue the rigour thereof: the Flesh is as the elder, Grace as the younger; but in this Gods Children haue a promise also that the elder shall obey the younger. Wee may not thinke our selues safest, when wee seeme to be freest from the buffetings of Sathan: for, bearing in our bodies a diuided Kingdome, betweene the Flesh and the Spirit (represented vnto vs in the wrestling of *Rebeccaes* twinnes in her wombe) if wee haue peace with God wee shall haue warre with the Dragon; and hauing forsaken *Egypt*, yet in the way to our heauenly *Canaan*, wee shall haue a spirituall *Pharaoh*, with his Captaines, like Grasshoppers, to feed

*Cipr. tract. 10:
de Zelo.*

21.

1 Cor. 15. 53.

Gen. 25. 23.
Rom. 9. 13.

Rom. 7.
Gen. 25. 23.

Reu. 12. 47.

Exod. 10. 9. 10.

upon vs : yea, the libertie which wee haue in Christ, the corruption of our heart will labour to inuert to voluptuousnesse; the sweetnesse which wee taste in his word, the vanity of our mindes will endeavour to ouer-cast with drowlinesse; the Faith which we ground on his promises; the subtiltie of the Serpent will seeke to vndermine with doubtfulnesse; the conscience wee make to offend, the lusts of our flesh will contend for to couer with hypocrisie; the detestation wee haue of sinne, the concupiscence of our eyes will strue to ouer-reach with prophanenesse; and the interell wee haue to heauen, the pride of our liues will perswade vs to change for trifles.

22.

Being freed from outward warre, ciuill and intestine ariseth vp against vs : our Affections against Reason and Will, Earth troubleth Heauen, and the World in our selues (although wee greatly shunne it, doe what wee can) will haue a pauilion and tent in our hearts. Yea, those oftentimes (who with tragicall and vehement words seeme most to detest it) are yet made so blinde with the glory thereof, that the very shadow of ambition affecteth them. Many (I dare boldly say) seeme to defie the World, which meet and welcome the same with the kindest embracings. This masking World (in her strange disguised vizour) not seldom flourisheth among such as seeme most to abhorre her. For (alas) wee are resident in the World, and the World in vs, so that wee cannot be free from the World, except wee depart from our selues; and what is this departure but death? Some in flying the contagion of others are corrupted of themselves, and in withdrawing from the societie of men, yet deny not the olde man possessing them. In the great deluge of this life Gods Children are tossed with raging stormes on euery side, where no good footing or high place can be found for the Dove of Christ to rest her selfe: Here is no sure peace, nor secure quietnesse; but warres on euery side, and in all places contention and deadly foes.

Gen. 8. 9.

23.

The tempestuous sea torments vs, wee are grieved at the

the heart, and desirous to vomit and to be discharged thereof, we remoue out of one ship to another; from a greater to a lesse: wee promise vnto our selues rest in vaine, they being alwayes the same windes that blow, the same waues that swell, the same humours that are stirred, to all there is no other port, no other meanes of tranquillitie, but onely death. See the foolishnesse of the world, and the infirmity of our flesh. When God saith *Ioh. 16. 40. 12.* trouble shall come; they say, wee would haue ease: when God saith, be merry and reioyce in trouble, wee lament and mourne, as though wee were cast-awayes. But this flesh (which is neuer merry with vertue, nor sorry with vice, which neuer laugheth with grace, nor weepeth with sinne) holdeth fast with the world, and giueth God the slip. Thus wee may see our wretched estate in the flesh, still crossing God and the saluation of our soules. All our affections and wils, (with the whole force of Nature) helpe forward our destruction, fightings without, and terrours within, World, Flesh, and Diuell, ioyne together with *a. Cor. 7. 5.* Death, for our damnation.

CHAP. VIII.

Of the power, strength, and sting of Death, by meanes of the Law, whose nature is here unfoulded.



He originall of Death we haue heard, as also what it is, who be subiect to it, with the fearefull estate wherein they stand. Now let vs further obserue, that as the Diuell, and man together brought in Death by sinne: so it now being entred is become the very kingdome of the Diuell, wherein hee reigneth. By Death he triumphed ouer man, whom hee seduced, holding him fast in his owne fetters, and shackles of sin, which himselfe first found out, and so leadeth him as his slaue, and ruleth ouer him as his head: for God did

renounce man (although hee created him) and cast him off by meanes of sinne, whom first he had made like vnto himselfe. In that men die, it proues they had sinned; and sinne proues there is a law, which law being broken, bringeth Death: *for the wages of sinne is Death.*

Rom. 6. 23.

2.

Exod. 31. 18.

Iam. 1. 23.

Now to conuince sinfull man the better of this his cursed estate, God renewed his law (first ingrafted in his nature, but blotted out by his fall) in Tables of Stone, to shew the hardnesse of his heart, that so as in a glasse hee might see his fearfull fall. For (amiddest the heapes of all other sins) pride so possessed his heart, that although he was nothing else but sin, yet stil he deemed himselfe as innocent and righteous: He was so blinded in his corruption, that he knew not sinne in his colours, vntill the law descried it. And this is the common error of all his lynage, that without the publishing of the law, wee had not knowne our sinne. *I knew not sinne (saith Paul) but by the Law: I had not knowne lust, except the law had said thou shalt not lust: but sinne tooke occasion by the Law, and wrought in me all manner of lust: so sinne by the Law grew out of measure sinnefull.*

Rom. 7. 7.

Rom. 3. 20.

3.

Rom. 7. 8.

Pro. 9. 17.

Such is the corruption of mans nature that it most eagerly desireth things, that are most straighly denied, which if they had not beene mentioned, should not so much as haue beene dreamed of. For though the flame of concupiscence be restrained by the damme and wall of Gods law; yet is it not dryed vp in our mortall nature. When the law was giuen to man in whom there is no grace, sinne abounded three waies: first, seeing the law of God giuen vnto him as an helpe, sinne laboureth to turne it to his hurt, whom it securely before possessing, lesse assaulted: secondly, Man naturally desireth liberty and freedom, and flyeth seruitude and bondage; by nature mans minde is crosse and peeuish, and is swayed to contraries. Storne waters are the sweetest, & hid bread is pleasant: So that by the prohibitions of the law (charity in man being decayed) the desire of euil increased, which once increased, made the things forbidden by the law more sweet and pleasant:

pleasant: Thirdly, for that the inhibition of euill things puts them more in remembrance of the things forbidden, which very remembrance to nature corrupted, is a prouoker and stirrer vp of filthy lust and desire.

Againe, in that sinne abounded, when the law entred, it is to be vnderstood by an accidentall consequent: for God sent not his law in cruelty and rigour, but vpon good aduise and sound iudgement. Sometime man seemeth to be whole and is sicke, and because he feeleth not the sicknesse, hee seeketh not for the Physicion; but the disease increasing with the griefe, the Physicion is sought, by whose meanes the sicke and sore body may be cured: So the law was giuen to such as were infirme and sicke in sinne, that so they may seeke to the Physicion Iesus Christ to be healed. Againe, it entred, the better to discover sinne, which without the light hereof would haue lurked in secret. And as the beames in the Sunne are not euill, though they descry and lay open things deformed or filthy, which the wicked desire, and as the knowledge of Physicke is not to be condemned, which acquainteth vs with poyson and venemous things, that are in themselves dangerous, and abused by some to their owne destruction: So the law is not euill in it selfe, though it be abused as an occasion of euill to corrupt and wicked men.

Rom. 7. 12.

1. Tim. 1. 8.

5.

Rom. 7. 2.

Rom. 2. 13.

Without the law sinne is dead, not as though there was no sinne in the world before the publishing of the law; for euen the Gentiles themselves which had not the law written, shewed the effect of the law in their hearts (the conscience also bearing witnesse, and their thoughts accusing one another, or excusing,) and therefore being conuincd in their soules of sinne without the Law written, are a law vnto themselves; and sinning without law, shall perish without the law written, by the law of nature, that was grafted in their hearts. This is confirmed by many Morall vertues, which they naturally followed, and by many vices which they naturally hated. This knowledge of the light of Nature (though vnperfect) yet is sufficient to con-
found

found them; albeit sinne (indeede) was then hidden in respect (which is the meaning of the Apostle) and their best knowledge of the Law ouer-shadowed, and well-nigh blotted out, that sinne could not appeare in his nature.

6.

Gen. 3.7.

But when the Law was renewed, sinne that seemed to be dead, reuiued and shewed it selfe: All the spots did then appeare, which before were darkened, by the ignorance of Gods Law, which Man gained by his fall. The Law then conuincd vs of sinne, and reuealed our nakednesse, which our figge leaues had hidden; it opened the inward man with all his concupiscence; it shewed vs our shame and confusion, our vnglesome shape; most monstrous to beholde, how wee were transformed from the image of God, to the similitude of the Diuell: It put vs in remembrance of our diuine nature which we had lost; it shewed vs hell, and the wrath of God, nothing but condemnation appeared by it: It let vs vnderstand how farre we were led from God; how all things within vs and without vs, were corrupted and out of course: It painted our God in his nature, according to his most pure holinesse and iustice, how he requireth all our heares, all our soules, all our mindes, all our strength, that is to say, the whole man and euery part of him in his seruice. The least sinne could not so shroud it selfe, but the law, discover it, not condemning onely all our outward acts, but giuing sentence against all our wicked thoughts; yea, all our idle motions without consent.

Deut. 6.5.

Mat. 22.37.39.

Exod. 20.17.

Rom. 7.7.

7.

Gen. 6.5.

Gal. 3.16.

A& 15.10.

And therefore since all flesh created of God is corrupted, so that all the imaginations of mans heart are onely euill continually, since all men by the law are conuincd of sinne, all included vnder sinne, and subiect vnto the same guilt of condemnation; since by the Law cometh the knowledge of sinne, which leaueth euery man without excuse; since it was added because of transgression, and that our sins might more appeare and abound, therefore it is called to the vnregenerate man, an importable yoke,

the occasion of sinne, the law of sinne and of wrath, the administration of condemnation, the oldnesse of the letter, which cannot giue life, but pronounce all our workes accursed. The law is a hammer, not only to bruse the conscience, but to breake it into powder, which if it be not done, we shall neuer haue the spirit of adoption to seize vpon vs; The law commandeth, but giueth no power to obey; It is but a dead letter, and hath but a dolefull and dreadfull sound, vntill the spirit come and arme vs with power to performe what the law requireth.

Rom. 7. 8.

Rom. 8. 2. & 4. 15

1. Cor. 3. 7. 9.

Rom. 7. 6.

Rom. 8. 15.

1. Cor. 3. 6.

Rom. 7. 6.

8.

And now behold the strength and sting of Death. How did Death enter? by sinne. How did sin appeare, and what is the strength of the same? euen the law of God, which giueth sentence of condemnation against all flesh, and leaueth not one iustified in Gods sight: And yet notwithstanding all this, the law of God is holy, iust, and good, opening vnto vs his very will, which is goodnesse it selfe, setting a blessing before our eyes, as well as a curse. It was not contrary to our nature before it was corrupted, but agreeable to the Image of man, in which hee was first created; it sheweth the very perfect patterne of true obedience, what is agreeable to God and his nature, how much he hateth sinne, and delighteth in goodnesse; it offereth both life and death, life to the obayers, death to the breakers: Therefore let vs all glorifie God in this behalfe, let euery mans mouth be stopt from accusing God or his law, let vs confesse against our selues our manifold sinnes, and say vnto him: *Shame and confusion appertaineth vnto vs: Death and condemnation are our due: Thy heauy anger, wrath and hell be our deserts, and thou (O blessed God) art iust, righteous, good and gracious in all thy doings for euer. Let vs thus (I say) giue sentence against our selues, that God may be iustified and praised, euen before the most wickedest men when he is iudged.*

Deut. 10. 16.
27. 28.

Dan. 9. 7.

Well then let vs beare in minde, that God is not rigorous in punishing sinfull man with euerlasting Death, by reason of his innumerable sinnes conuined by his Law, and

and that Gods infinite iustice thus broken and disobeyed, could not otherwise be answered of man, but by the infinite sustaining of eternall Death. And now I pray you marke the whole power of Sathan, and kingdome of the Diuell: first hee fighteth and warreth with temptations (which are as darts to wound our soules to Death) which if we resist not, being so tempted, but yeeld to sinne, then comes the Law against vs with his force, and by vertue of the Law Death entreth and triumpheth; for *the sting of Death is sinne, and the strength of sinne is the Law*: for it sheweth vs hell, (which is the pallace of Death) and leaueth vs in perdition. See (I say) what Prince Death hath, and what strong souldiers to keepe his kingdome, to wit, the Diuell himselfe, sinne, law, wrath of God, and all to vpbold it.

1. Cor. 15. 56.

10.

Wherefore it is no maruell if the remembrance of Death be bitter vnto many, and that they abhorre and hate it: I say, it is no wonder, if all their ioynts doe quake and tremble, yea, and shake aunder; since the horror thereof made the sonne of God to pray against it, to sweate drops of blood for the agony of it, and to cry out to his father (as a man forlorne) *why hast thou forsaken me?* Neither was this so strange a wonder to see the sonne of God so amased at Death; for it set both Diuell, law, sinne, hell, graue, and wrath of God against him: All these were armed to ouerthrow him, and any or the least of these without this our Captaine Christ, will quite destroy vs.

Luk. 2. 40. 44.

Mat. 27. 46.

CHAP. IX.

Of ouerlassing Death in particular, and of the horror thereof.

1.



Great and heauie was the tribute that the eternall God (as a most iust iudge) imposed vpon man for sinne. The Death of the body is fearefull in our eyes, when wee consider with our selues, how strangely the condition thereof is altered, when

when the body that a fleshly man makes so much of, his belly which he esteemeth for his God, his mouth for whose delight the sea and land sufficed not, his flesh that was wont to be cloathed with costly garments of silke and gold, curiously wrought, shall now sodainely be haled into a filthy hole and pit, where it shall be trod vpon, yea, and eaten with wormes; where in stead of gorgeous apparrell, he must now onely enjoy his winding sheete, and instead of his perfumes and maskes, filthy saouours and rottenneisse, and in lieu of his varietie of delicate dishes, and seruing men to attend him, to haue a company and infinite number of crawling vermine, to feede vpon him: What man I say now liuing and enjoying sence and reason, but will maruell to thinke of the base condition that so noble a creature comes vnto? who in his life time had no fellow nor equall? Is it not a wonder that so excellent a myrrour of nature should come to such a dishonourable, base, and loathsome estate?

2.

The euerlasting Iudge knew well enough what penance he enioyned sinfull man, when he said, *thou art dust, and to dust thou shalt retorne*: but what is this death and disgrace of the body, to the death and deformity of body and soule in hell? it is but as the byting of a flea to the sting- ing of a Scorpion; a shadow to the substance. If diseases (which doe but make the way to death) be so dreadfull, what must the end and perfection of diseases be? since as the diseases are the malidies of the body, so Death it selfe the maladie of disease? for there are that feare not so much to die, as to be dead. If the pang be bitter, yet it is but short, but the comfortlesse state of the dead, strikes some farre deeper, that could well be resolued otherwise for the act of their passage. The very not being is sufficiently abhorred of nature: if Death had no more to make it fearefull, but those that haue liued vnder such shining beames of light, to shew them the darke dungeon of hell (after their straight passage thorough the gates of Death) and such as haue learned that Death is not onely horrible for their not being here, but for their abode and being infinitely

nately and eternally miserable in the world to come; not so much for the dissolution of life, as the beginning of torment: such I say, cannot but extreemely feare to die, and hellishly tremble to be dead indeede.

3.

But if it be such paines to die, what shall be the torture and torment to be euer dying, and neuer dead? And if the straying of one loynt can so afflict vs (as experience teacheth) what shall the racking of the whole body and tormenting of the soule be, whose animation alone maketh the body feeble and complaine of smart? And if our momentany sufferings seeme long, how long shall that be which is eternall? If so extreme sorrowes be incident indifferently to Gods dearest children vpon earth, to driue them sometimes within the sight of despaire, what shall those be that are reserved onely for those that hate the Lord and are hated of him? There is nothing great that hath not an end (as it is in the proverbe) but to be tormented in most horrible paines in all the parts of body and soule without remorse, that shall neuer haue end, nor ease, nor mitigation, nor declination, nor change, nor alteration, nor hope of end in the sufferer or tormentour, this euill is beyond all the thoughts of man: this is the dying life, and liuing Death, full of endlesse horror and torment, where the damned are not before Death, or after Death, but alwayes in Death, & therefore neuer liuing, nor euer dead, but alwayes dying, and it shall neuer be worse to the wicked in Death, then when their Death it selfe shall be without Death.

4.

And it is great iustice in God that they neuer want the paine of hell, who all their life time had all their pleasure set on sinne: Who if they could, faine would haue liued for euer, but neuer left their sinne: for he that forsaketh not his sin in this life, seemeth alwaies for sinnes sake to liue euer. From this Death therefore there is no returne, it groweth by continuance, and by continuing groweth: from hell there is no redemption; It is a gulfie deuouring all things that come into it, neuer restoring any thing againe; It is the pit of perdition, and house of despaire;

It is the second Death farre exceeding the first beyond all conceits of man; for what life haue the damned where there is nothing but immortality of torments and euill? where there is nothing but the fellowship of Diuels and the damned? where there is fire vnquenchable, to which ours is but Ice? Continuall burning there is the least: yet this is not all, for though the euils be most great and continuall, yet here hope bringeth some ease (as a little Starre in the night,) but in hell with those greatest torments, and horreur of euils, is the greatest despaire, without hope of any ease or recovery. This horror is most horrible, far exceeding all worldly sorrow and feare, better it were neuer to haue beene, then not to be deliuered from that dying life, which is indeede an immortall death.

In this life all the paines which fall vpon man are but particular, and not vniuersall, as we see one man pained in his eyes, another in his backe, another in his teeth, another in his belly, &c. which particular paines notwithstanding sometime are so extreame, as that life is not able to resist them, and a man would not endure them so long for the gaining of many worlds. But suppose now a man were tormented in all the parts of his body together, and at once, in his head, eyes, tongue, teeth, throat, stomacke, belly, backe, heart, sides, thighes, and in all his ioynts besides, without ease or intermission, what thing could be more miserable then this? what sight more lamentable? yet consider further what difference there is betweene abiding these paines for a weeke, or for euer, and all eternitie; in suffering of them vpon a soft bed, or vpon a burning gridiron and boyling furnace; amongst a mans friends comforting him, or amongst the Furies of hell tormenting him.

Now therefore if a man would endure a great deale of labour, rather then abide the one in this life, how carefull and diligent should we be to hate our sinnes, and serue the Lord while we liue, rather then to incurre the other tortures and torments in the life to come? The wicked shall be

be tormented for euer; so long as God is God, so long shall they burne in hell, neyther shall the tormenter nor the tormented dye, but both liue for euer and together eternally. Oh (saith a godly Father) if a sinner damned in hell, did know that hee had to suffer those torments there, no more thousands of yeares then there be sands of the sea, and piles of grasse on the ground, or no moe thousand millions of ages, then there be creatures in heaven and in earth; hee would greatly reioyce thereof, and comfort himselfe with this poore cogitation, that once yet his torments would haue an end: but now (saith hee) this word (*Nener*) breakes his heart when hee thinketh on it, and that after a hundred thousand millions of worlds there suffered, he hath as farre to his end as he had at the entrance: for no water can quench this fire, no time can end these torments.

7. Death in it selfe to the vnregenerate man is the very gate of hell, and wicket-dore of damnation: for whomsoever it findeth vnrenued by Gods Spirit (lying still in the filth of sinne) it sendeth them straight to Gods Iudgement-seat for speedy vengeance: such therefore cannot choose but loathe and abhorre it, being the messenger of Gods wrath, the wages for their sinne, and the fearefull fore-runner of their eternall damnation to ensue. For shall it hale them forward to hell (like an executioner) and they not dislike it? Shall it arrest them, as a Serjeant, to appeare before their Iudge, and they not regard it? Fearefull no doubt are their fits and furies before their end, and grievous and vnspeakable are their pangs before they come to the full possession of their endlesse paines. And what a sorrowfull day will death be to such, when Iustice shall set such a syne vpon their heads, that will for euer decay their former wealthy estate in the world, and leaue them in a desperate case?

8. It is no maruell therefore that wicked reprobates doe so shake and tremble at the remembrance of death: for there is cause of more feare then they can feare. For the power

power of Gods wrath (which now in death the wicked and vngodly men presently expect to feele) cannot be feared as it ought; *For who knoweth the power of thy wrath?* There is no feare, no suspition, no thought, which may sufficiently expresse the terrour of it. *Horrendum est, it is a horrible thing,* (so saith the Author to the *Hebreues*) but how fearefull no creature can tell, but they that feele it, and lye vnder it in the flames of hell as *Dives* did. Aske no question (saith one) concerning them that perish, concerning the death of the vngodly: seeke not, neither enquire, there is no comfort to be given vnto it.

Psal 90.11.

Hebr. 10. 31.

Luke 16. 23.

CHAP. X.

The fearefull condition of the reprobate and all wicked men, without Christ.

When the wicked and vngodly men shall ponder with themselves (vpon the knowledge of the former poynts) how sinfull they are, and how by meanes of their vnrepentant hearts, they are holden in the cords of their sinne, and as malefactors apprehended and found guilty, are ready to be haled to deaths prison, there to lye vntill their arraignment and appoynted time of iudgement speedily to be executed vpon them. They cannot choose (hauing the sentence of condemnation written in their consciences) but tremble and quake at the remembrance thereof. If the hand-writing against *Balthasar* once read vpon the wall, caused his very heart to shake, and his knees knock together (when hee heard that God had numbred his dayes, and weighed him in the Ballance,) how fearefully shall the vngodly be affected with the continuall expectation of the wrath and vengeance of God, assuredly decreed, sodainly and in a moment, to fall vpon them.

And albeit they strue to put away the guilt they from their thoughts and cogitations, yet haue they many sin

F and

1.

2.

Deu. 19. 15.

1. Cor. 13.

2. Cor. 13. 5.

and feuers of feare, euen in the middest of their delights.
 Exod. 12. 30. When *Pharaoh* the proud Tyrant, had hardened his heart,
 31. and boasted exceedingly against the people of God; yet
 he no sooner saw the death of the first borne, but he feared
 and trembled as the leaues in the Wildernesse. There is
 Prou. 14. 12. indeede a way (as *Solomon* saith) that a man thinketh
 straight and pleasant, when yet the issues thereof lead to
 death: but what pleasure is that, and what delight? Surely
 Verſe 15. in that laughter the heart is sorrowfull, and that mirth
 doth end in heautneſſe. True it is that ſuch men ſtreng-
 then themſelues, and ſtrive to vanquiſh feare, ſometimes
 with one pleaſure, and ſometimes with another; but if
 they would violently caſt it out (as the Cannon doth her
 ſhot) yet would it euermore returne againe, and vex their
 hearts

3. And though they would neuer ſo ſaine haue their con-
 ſcience feared (as with a glowing Iron) to make them
 ſenſleſſe; yet ſometimes it awakeneth them as out of a ſleep,
 and then they ſee moſt fearefull ſights of hor-
 rour and torment: and when they feele it leaſt, their ſtate is no bet-
 ter then that of the ſtalled Oxe, not knowing (being ſo
 far) that then he is the fitteſt for the ſlaughter. All their
 Prou. 7. 22. life is a miſerable bondage in feare, and terror of their
 juſt condemnation to enſue. They haue the ſpirit of ſla-
 uery and feare (being the children of the handmaid *Hagar*)
 borne in the bondage of her wombe, they dwell in
 Gal. 4. 24. 25. the Deſart of *Arabia*, and are in mount *Sinai*, where is
 the burning of fire, and blackneſſe, and darkneſſe, and
 Exod. 19. 16. & 10. 19. tempeſt, and ſound of Trumpet, at which they tremble,
 Heb. 12. 18. &c. for they are without Chriſt; and therefore muſt needes be
 in the hor-
 rour and feare of death all their dayes.

4. And though through the cuſtome of ſinne they come
 to a ſlumbering ſpirit, and are caſt into a numbneſſe of
 conſcience, brawned through a ſenſleſſe blockiſhneſſe, as
 men hewed out of hard Oakes, or grauen out of Marble,
 hauing ſtinty hearts and adamant ſoules, altogether deſti-
 tute of true feeling of their ſinnes and feare of God; yet
 when

when the Lord shall let loose the cord of their consciences, and shall set their sinnes before their face, some of them depart this life like bruirish Swine, and others of them surcharged with sinne, doe end their dayes like barking dogges. The sting of an ill conscience is called a worme that neuer dyeth, a searing with an hot iron, a sea that alwayes rageth, a violent fire to deuoure the adversary.

Esay 66. 24.

1 Tim. 4. 2.

Esay 57. 10.

Hcb. 10. 27.

An euill conscience is a heauy burden, it will make the wicked grieue at the losse of that he neuer loued, for vertue hath this triumph ouer vice, that they which hate her most shall be grieued at her absence. If a man languish in sicknesse, (so his heart be whole) his sicknesse doth not so much grieue him: if he be reproached (so he be precious in the sight of God and his Angels) what losse hath hee? but if his soule be disquieted, who dareth meete with the wrath of the Lord of hosts? Who can put to silence the voyce of desperation? Who can make agreement with Hell and Diuels? In all other afflictions a man may haue some comfort against sinne, but this is ever accompanied with the accusation of sinne, then a man suspecteth all his wayes, feareth all his sinnes, hee knowes not what sinne to beginne with: And where all other euils pursue men but to death, an ill conscience not cured, endeth not in death, but becommeth eternall.

Tully, de natura
deorum.

5.

It is the profession of sinne (although fayre spoken at the entrance) to be a perpetuall make-bate betwixt God and man; yea, betwixt a man and himselfe: and this enimitie (though it doe not continually shew it selfe (for that the conscience is not clamorous, but sometime is silent, otherwhiles with still murmurings bewrayeth her mislikes) yet it doth euermore worke secret vnquietnesse to the heart. The guilty man may haue a seeming truce, a true peace hee cannot haue. The galled spirit doth after the manner of sicke Patients, seeke refreshing in varietie, and after many toiled and tumbled sides, complaines of remediless & vnabated torment. Such a one may change

6.

his bed-chamber, and remoue his place, but not his paines; his furies euer attend him, are euer within him, and as parts of himselfe. And what auayles it to seeke outward reliefe when thou hast thy executioner within thee? If thou couldest shift from thy selfe, thou mightest haue hope of ease, for thou shalt neuer want frettings so long as thou hast thy selfe; yea, what if thou wouldest run from thy selfe, thy soule may flye from thy body, thy conscience will not flye from thy soule, nor sinne from thy conscience; the conscience leaues not where the Fiends beginne; but both ioyn together in torture.

7.

Some are of so hard and obdurate fore-heads, that in their resolution they can laugh their sinne out of countenance; they haue so long and able gorges, that in their conceit they can swallow and digest any manner of sinne without complaine. But beleeuest thou that such a mans heart laughes with his face? Will not hee dare to be an hypocrite, that durst be a villaine? These Glow-wormes (when a night of sorrow comes) make a lightsome and fiery shew of ioy, when if thou vrge them; thou findest nothing but a cold and crude moysture. Such as count it no shame to sinne, yet count it a shame to be checked with remorse, especially to be espied of others. Repentance to them seemes base mindednesse, vnworthy of him that professeth wisdom and valour. Such a man yet can grieve when none sees it, but himselfe can laugh when others see that himselfe feels not; but assure thy selfe, that that mans heart bleedeth when his countenance smileth; he weares out many waking houres, when thou thinkest he resteth. As his thoughts afford him no sleepe, so his very sleepe affords him no rest; but while his senses are tyed vp, his sinne is loole in vgliest shape, and frighteth him with hellish dreames.

8.

The fire of the conscience may lye for a time smothered with a pile of green wood, that it cannot be discerned, whose moysture when it hath once mastered, sendeth out so much the greater flame, by how much it had the greater

greater resistance. Hope not to stop the mouth of the conscience from exclaiming, whiles thy sinne continues: that endeavour is both vaine and hurtfull, which is as one should stop the noſthrill, in hope to ſtay the iſſue, when the bloud hindered of the former courſe, breaketh out of the mouth, or findes a way downe into the ſtomacke, farre more dangerous. The conscience cannot be pacified when sinne is within to vexe it, no more then an angry ſwelling can ceaſe throbbing, whiles the thorne of corrupt matter lyes rotting vnderneath. Time that remedies all other euils of the minde encreaſeth this, which like to bodily diſeaſes proues worſe with continuance, and groweth vpon vs vvith our age.

Thus wee ſee that the wicked are in hell liuing yet vpon the earth: but what is this to their hell hereafter? All their ſufferings here are but as their ſummons to their euerlaſting tortures after death: all their troubles in this life, but a taſte of their endleſſe torments in the life to come. Theſe be but the beginnings of their miſeries, the dregges of Gods wrath they ſhall drinke hereafter. All their anguiſh here is but as the porch of hell; after comes the maine ſea of all their ſorrowes: for though they haue in this life wallowed in their delights, which ſometimes through a hardneſſe of heart hath delayed their ſorrowes, yet then they muſt be turned off, as Princes Mules are wont to be at their iourneyes end, their treaſure taken from them, and their galled backes left vnto them.

9.

*Ier. 35. 15. 16.
Eſay 51. 17.
Pſal. 75. 8.*

For as wee ſee thoſe Princely Mules goe day by day laden with treaſure, and couered with fayre cloathes, but yet at night bereaued of coyne and couer, are turned out into a ſorry ſtable, much wearyed, bruifed, and galled: ſo ſhall this gluttoned ſort with galled conſciences (bereaued of worldly helpes) be thruſt to hell, *Man, ſaith Bernard* though thou haſt loſt all ſhame, if thou feele no ſorrow. (as carnall men doe not) yet looſe not feare alſo, which is found in every beaſt. Wee uſe to load an Aſſe, and to weary him out with labour, yet he careth not for it, becauſe he is an Aſſe,

10.

*Bern. in ſerm. de 1
primordijs.*

but if thou wouldest thrust him into the fire, or fling him into a ditch, hee would auoid it as much as hee could, for that hee loueth his life, and feareth death, Feare thou then, and be not more senslesse then a beast: feare Death, feare Iudgement, feare the endlesse paine of Hell.

11.

Is it not a grieuous thing for a man beloued, and of credit in the world, and making merry with his friends and companions, to be sodainly apprehended by a Serjeant or officer, for a traitor, theefe, or murderer, and presently without bayle or main-prise to be taken from his companions, to be carryed to the Gaole, and from thence to the place of execution? More grieuous and fearefull is it for a wicked man, that liues in the pleasures of his sinne, to be taken away by death, which is the Lords Serjeant to apprehend and bring him to the prison of hell. As his entrance into the world was euill, and his continuance in the world worse; so his taking away by Death, is the worst of all. *Balaams* wish is vsed by many, *Let me dye the death of the righteous*, yet they will not liue a righteous life: but few of these obtaine their desire. Such are taken from the practise of sinne to the punishment of sin, from ease to torments, from men to Diuels, from death to hell.

Bernard.

Numb. 23. 10.

12.

At the houre of death Sathan will bring all the sinnes of a wicked man, done in his former life, like a Squadron of enemies, all ready set in battell-array, to assault him. No Serpents sting doth so pricke and vexe a man, as the dreadfull remembrance of his wicked life past shall doe at his latter end. Therefore they feare Death as much as the malefactor the Gaoler, that leades him with gyues vnto prison till the day of execution. They are like the *Gibsonites*, content with any condition to enioy their liues, to be bondmen and slaues, hewers of wood, and drawers of water. They are pulled from the earth with as great violence as *Iacob* from the hornes of the altar, whither he fled for a refuge to saue his life.

Iosh. 9. 27.

1 Kings 2. 28.

What

What will the wicked doe in the extremity of Gods iudgement? whither will they turne them? whose helpe will they craue? when all things shall cause them to feare, and proclaime open vengeance against them? About them shall be their Iudge offended with their sinnes; beneath, hell gaping to deuoure them; on their right hand shall be their sinnes, accusing them, on the left hand the Diuels as tormentours ready to receiue them; within them their conscience grieuing: without them infinite damned soules wailing, weeping, and gnashing their teeth; Good Lord! what will wretched sinners doe, inuiro-
ned with all these miseries? how will their hearts sus-
taine these anguishes? what way will they take? to
goe backe is impossible, to goe forward is intollera-
ble. What then shall they doe, but as Christ foretold,
desperately seeke for Death and shall not finde it, cry to
the Mountaines to couer them, who yet shall not stirre
to hide them? they shall stand forlorne, as miserable
catifes to their dreadfull and deadly doome; *Goe ye
sworſed into euerlaſting fire prepared for the Diuell and his
Angels.*

13.

Answer.

Mat. 25. 41.

For in that man offendeth the Lord and creatour of all things, he offendeth also all the creatures together in him, whither therefore may he goe? for as much as he hath made all things become enemies vnto him? There is nothing now left to take his part; euen so much as his owne conscience within him barketh out against him; yea, it is the duerie also of the faithfull to reioyce in the damnation of the wicked, as well as to be glad for the saluation of Gods elect, and howsoeuer to, magnifie the righteousness of God. The Rauens must haue Hogges garbages; Partridges must be set vpon the board before Lords and great men. A Murthe-
rer must be laid vpon a Hurdle. And it is as mee-
te for *Indas* to sit in Hell, as for *Saint Peter* to sit in
Heauen. And vessels of dishonour are as necessarie

14.

2. Tim. 2. 20.

Eſay 1.19.
Hoſe. 10.8.
Luk. 23.3.
Reuel. 6.16.
& 9.6.

for the glory of Gods houſe, as precious veſſels of gold for the honour of his ſervice. Yet this is the height of their horreur, when the wicked had rather be tormented in hell, then to ſee the face of Chriſt their fearefull Iudge, wiſhing the very Mountaines to hide them, and the Hills and Rockes to couer them from the glory of his preſence,

Hitherto what Death is in it ſelfe: Now it followeth to ſhew what it is through Chriſt to the faithfull,

The end of the firſt Booke.

THE



THE SECOND BOOKE.

What DEATH is in Christ.

CHAP. I.

Christ alone, and none other, can and doth redeeme vs from death and damnation.



W^Hat our fearefull estate is without Christ we haue heard before, being holden in the shadow of death by the chaines of our sins, the weight and burthen whereof is the law of God laid vpon vs; Hell is our prison, and Death is our Gaolour to hold vs. See how fast we are docked from God and his Saints in the dungeon of Death, by the meanes of sinne, which is a sword to the heart, a serpent in the bosome, poyson in the stomacke, a thiefe in the house; It woundeth Nature, stingeth the conscience, killeth charitie, and depriveth vs of Gods fauour, which is the worst of all.

Now in this distresse, Christ came to visite vs in his due time; euen God and man (a right redeemer for vs) he tooke our cause vpon him, and wrestled with the Diuell that held vs by our sinnes in Death. This mighty Sauour tooke flesh and blood to take our part, none could be our Mediatour

Heb. 2. 14. 16.
17. &c.

diatour but he alone, none amongst the Angels (for they are no men) nor any amongst the Saints, for they were all sinners; neither any amongst the other creatures, for they were all corruptible: so that we can neither giue gold nor siluer for the redemption of our soules, neither can wee trust in the merits of Angels and Saints, who all want vertue for this worke; but onely in Christ the Sonne of God and man, a meete redeemer for vs, who is our Priest alone, abiding for ever, because he liueth for ever; neither can his Priesthood be translated to another: and as the sacrifice is his owne, so hee is Priest alone, to offer it to his Father; which he did once for all vpon the Crosse for all believers.

Heb. 7. 24. 25.
26. 27.

3.
Ioh. 6. 68. 35.

Ioh. 5.

Ioh. 6. 53. 54.

Esa. 63. 16.

Apoc. 7. 10. 11.

12.

All promise and hope of life is in Christ alone, who hath alone the word of life, who is alone the bread of life, the water of life, the author of life, yea, life it selfe: he that beleueth in him hath euermlasting life, and hee that dwelleth not in him shall neuer see life, but abideth still in death. Take hold of Christ, and take hold of life, if thou reach out thy hand to any other thing, thou catchest for the winde: Eooke not for life but where it dwelleth, in the flesh of Christ alone there it resteth. Death hath reigned in all the world beside, and ledde every creature into bondage. If thou lookest to the heauens, there is but clouds and darknes, if to the earth there is but sorrow and sadnesse. If thou callest to *Abraham*, he knoweth thee not, if thou cry to Angels, they cannot comfort thee: if thou looke into thy workes, they are vncleane; if thou trust in thy prayers, the Lord hath no pleasure in them; call for the helpe of all creatures, they are subiect to vanitie, there is no life nor rest, but in Christ alone. The elders and Angels, the beasts and all creatures, they giue this honour vnto Christ alone, *Saluation is to him that sitteth vpon the throne, and of the Lambe*, and they all shoute together and say, *Amen*. He that would not wander and goe astray, should know both whither and which way to goe. Now both of those we haue in Christ alone, very God, and very man: for in that

that he is God, and consequently life, to him wee must goe; and in that he is man, by him wee must come vnto God, and be vnited with him, that we may obtaine everlasting life, and be freed from death. If he be the life, then is he the place to whom we must goe; if he be the way, by him we must trauell to attaine eternall life: and if he be the truth (that is) the accomplishment of the law and Prophets, concerning both the shadowes and substance of Gods promises, then also is he the onely meanes of our redemption.

*Aug. de ciu. dei
lib. 11. cap. 12.
loh. 14. 6.*

4.

God was so gracious and mercifull vnto mankind that he bestowed not onely his goods, but himselfe to redeeme vs, and that not so much for his owne sake, as for mans behoofe. That man might be borne of God, God was first borne of Man. Who can hate man, whose nature and likenesse hee beholdeth in the humanity of God? Doubtlesse who so loueth not man, hateth God, and so abideth in death. God became man for mans sake, that he might be a redeemer, as he was before a creatour, that men not onely might be ransomed thorough his riches, but also loue him the more for his goodnesse. God appeared in the similitude of sinfull flesh, that each sense of man might be made blessed in him, and as well the eye of the heart renewed in his diuinity, as the eye of the body in his humanity; that whether it goe in, or out, mans nature which he hath created, might in it finde comfort and refreshing.

1 Ioh. 3. 14.

5.

No man or any creature else is able to satisfie God for sinne, and so saue from death. An infinite iustice is offended, an infinite punishment is deserved by every sin, and euery mans sinnes are as neere to infinite as number can make them. Where then shall we finde an infinite value, but in him who is onely and altogether infinite in himselfe? the dignity of whose person being infinite, gaue such worth to his satisfaction, that what hee suffered in short time might satisfie beyond all times. Christ did all, and suffered all, he did it for vs, we in him, hee emptied him-

Phil. 2.7.
2 Cor. 8.9.

1. Tim. 2.5.

Math. 3. 15.
& 5. 27. 18.

6.

Esay. 63. 3.

Luk. 22. 41.
43. 44.

Act. 4. 12.

Iohn 3. 13.

Gen. 28. 12.
Exod. 13. 21.
1 Cor. 10. 1.

7.

Gen. 3. 9.
1 Pet. 2. 6.
Esay 20. 16.
Rom. 9. 33.
1 Pet. 1. 19.

himselfe of his glory, that hee might put on our shame and misery, not ceasing to be God (which he was) he became man, which before he was not; Man to be a perfect mediatur betwixt God and man, which were both in one person: God that he might satisfie; Man that hee might suffer: that since man had sinned, and God was offended; he which was both God and man might satisfie God for man: None therefore (but he) can beare our sinnes, and none but he can pay the wages of our sinnes, which is the sustaining of euerlasting Dearth. None but he can pleade our cause, which onely hath fulfilled all righteounes for vs. None can purchase our saluation but hee onely that hath paid the price of our redemption.

He alone hath trod the wine-presse of Gods wrath, and there was none to helpe him. The cup of bitter affliction whereof he tasted, the drops of blood (which in his agony distilled from his face) for no intreaty with his father could passe from him to any other. None but he saueth vs, and he is but one, and will be alone in all his courses, without mixture, without medley. First, last, and midst, and all: filling all, yet fined from all, in the glorious worke of our redemption. No man can ascend, but by him that did descend, and that is Christ: the ladder which *Jacob* saw at *Peniel*, the Cloud by day, and the Piller by night, which guideth thee (Israel) of God in the desert of this world, the Kings highway to heauen and happy rest.

There is no Paradise without this tree of life; no perfume without this balme so sweet; no building sure without this corner-stone; no sacrifice to please without this vnspotted Lambe. I say there is no God without Christ in this wicked world. As the light of the day is conueyed vnto vs by the Sunne in the firmament: so is the brightnesse of heauen by that Sonne of righteounesse: A Planet in the midst of Planets, to lighten all aboue, and all below, whom blessed Angels desire to behold, and godly men are earnest to adore. Christ is sufficient of himselfe onely, and so perfect is his glory that all height must be abased

abased before him; he created alone, and he will redeeme alone; he made alone and hee will saue alone: nothing else in earth, nothing in heauen, nor in the heauen of heauens: no vertue, no power, no strength, no name, no meanes of saluation, but by this our Sauour Iesus Christ, and him alone; winne him and enioy all good things: loofe him and though thou shouldest get the whole world thy gaine is but damnation. Christ is our true *Ionah* that was allotted to die, to deliuer his companions from Death and Diuell. He is our true *Daniel*, cast betweene the iawes of these deuouring beast (euen the Diuell and Death) and yet was not consumed: he was sunke and swallowed downe into the bottome of the sea of our sinnes, and yet was not drowned, but enioyed still the breath of life.

Acts 4.12.

Ionah 3.7.

Mat. 12.40.

Daniel 6.16.

Many despaire of saluation, because of their owne vnworthinesse, as though there were no hope of Godsmercie, vnlesse we bring our gifts and pawnes in our hands; but this indeede were to discredit the Lords mercy, and bring in credit our owne merits, and rather binde the Lord to vs, then vs to him. But if our sin be great, our redemption is greater, though our merits be beggerly, Godsmercy is a rich mercy. If our case were not desperate and we past hope of recouery, our redemption should not be so precious and plentiful: But when Heauen and Earth, Sunne and Moone, and Starres goe against vs; then to ransom vs and make a perfect restitution, is to draw something out of nothing; Euen as in sicknesse to haue either little danger, or being in great danger to haue present deliuerance by meanes, is nothing in respect: but in extreame perill when Physicke can doe nothing, and nothing maketh for vs but the graue: then to be rescued from the pit, and to recouer our life from Death is selfe (which Christ onely could and did) is redemption indeede.

8.

Our righteousness consisteth in Christ alone, who therefore is called our righteousness, as *Jeremy* saith. He (saith *Paul*) is our righteousness and sanctification and redemp-

9.

Jerem. 23.6.

1 Cor. 1.30.

Rom. 5. 19.

Esay 35. 4.

Col. 1. 20.

2 Cor. 5. 19.

1 Tim. 2. 5. 6.

Esay 53. 5.

1 Ioh. 1. 7.

Mat. 11. 17.

Iohn 6. 37.

Psal. 45. 13. 14.

Ezech. 16. 10.

10.

Augustine.

Reuel. 1. 18.

redemption, by his obedience many were made righteous; he hath paid our debts, by him alone wee are reconciled vnto God: he hath obtained remission for our sinnes by his death; he hath pacified the wrath of God his father; he hath washed vs in his blood, which clenseth vs from all sinne. All things (saith Christ) are giuen to mee, of God. If we then will haue all that is necessary for our happines, as Gods fauour, righteousness, life, pardon of our sins, sanctification of the spirit, redemption, &c. We must adresse our selues to Iesus Christ alone, whom the Father hath chosen to be the Lord-treasurer of heauen, and steward of all his graces. As in the colde winter we can be no sooner from the fire but we are colde, nor out of the light but we are in darknesse; so we are no sooner gone from Christ who is our true righteousness, light and life, but straight way we are in sinne and death, for as much as he is the life that quickneth vs; the Sunne that giues vs light, the fire that warmeth, comforteth and refresheth all his members. As the Moone hath her light from the Sunne so the Church hath her light, life, and righteousness from Christ her head: Christ is the sheepe that hath borne the wooll and fleece to make vs garments of righteousness to couer our sinne and wickednesse. Hee as a glorious King hath adorned the Queene his spouse. He hath prepared for her all rich and sumptuous robes, hee hath washed her from her blood and pollutions throughout.

And as there is nothing more vnclane, then the Church when she is naked in her selfe: so there is nothing more beautifull then when she is decked with the Jewels and ornaments of her husband Christ: because (as *Augustine* saith) he is a sponge which wipeth and clenseth vs from all our filthinesse, which he taketh in exchange for his beautie and righteousness. Christ is said to keepe the key of life and Death, the one to make fast and shut to the gates of Hell, which alwaies stood open to swallow vs vp, and the other to vnlocke the kingdome of heauen, which alwayes was shut and barred against vs: By meanes where-

of at the time of his death, the vaile rent asunder, that kept the entrance into the most holy place. Math. 27. 51.

What is more filthy then a man conceived and borne in sinne? and what is more cleane and beautifull then our Sauour Christ conceived by the holy Ghost? *My welbeloued is white and ruddy, the choycest of tenne thousand.* 11.
 This sweet and louing Lord, that was so fayre and cleane, was content to beare the blemishes of our sinnes, and filthinesse of our soules, to make vs beautifull in Gods sight. Cant. 5. 10.
It was a worke of great patience and humilitie (saith Cyprian) that so high and excellent a Maiestie would vouchsafe to come downe from heauen to earth, and all to cloath himselfe with this our house of clay and dirt, and that hee would so hide the glory of his immortalitie, to become mortall for sinfull man: that being himselfe innocent and faultlesse, yet should be so punished for vs that are guilty, that hee that came to pardon sinnes, would be content to be washed with the water of sinners: that hee that feedeth all creatures, should fast himselfe, and be hungry, that hee might fill sinners with his grace, and satisfie hungry soules with his righteousnesse, &c. Cyprianus.
 How was hee spoyled of his earthly garments, that apparelleth the Saints with the royall robes of immortalitie and glory? How was hee proffered most bitter gall, that offereth to vs the heauenly Manna and food of our soules? How did his enemies giue him vinegar to drinke, that reacheth out vnto vs the wine and Nectar of life and saluation? Hee that was iust and innocent, or rather Iustice and Innocencie it selfe, was iudged and executed among theeues and murderers: Math. 27. 34.
 the euerlasting Truth was accused of falshood, the righteous Iudge of the world was condemned himselfe, and that Word of God (the very fountaine of eternall life) receiued the sentence and doome of death with silence, &c. Luke 23. 33.
 Innocencie was tyed with bands, Vertue apprehended, Wisdome flouted, Honour contemned, Glory defaced, the well-spring of all vertue troubled. Iohn 1. 4.

Christ (as the true *Isaack* and sonne of promise) bare the wood vpon his owne shoulder to the place of sacrifice, 12.
Gen. 22. 6.

fice; this carriage was diuided betweene two, the sonne carried the wood and the body that should be sacrificed, and the father carried the fire and the knife wherewith the sacrifice should be accomplished. It was the fire of Loue which God bare to mankinde, and the sharpe knife of diuine Iustice, that put the Sonne of God to death. These two vertues in God our heauenly Father contended together: Loue requested him to pardon mankinde, and his Iustice required that sinners might be punished. Wherefore that man might be pardoned, and sinne punished, a meanes was found, that Christ an innocent man, might dye, and by his death redeeme all sinfull men that doe beleue. Christ is our true *Sampson*, that for the loue of his Spouse the Church, suffered himselfe to be bound hand and foote, to be shaued of his lockes, and spoyled of his force, and so to be mocked and scorned of all his enemies for our sakes.

Iudg. 15. 13. &
16. 19. 25.

13.

Exod. 25. 17.
Heb. 9. 12. 13.
Gen. 9. 13.

Esa. 55. 1.

1 Cor. 10. 1.

Exod. 17. 6.

Numb. 13. 24.

2 King. 4. 4. 5.

Heb. 12. 24.

Gen. 4. 10.

Ezech. 33. 11. &
18. 23.
Aug. in soliloq.

Christ in his death, is the golden propitiatorie, the Rainebow of diuers colours, placed among the clouds of heauen, with the sight whereof Almighty God is pacified: with this were his eyes fed, his iustice satisfied, and his fauour restored. *Yee that be a thirst, come yee to the waters.* Christ is the mysticall Rocke that *Moses* strooke with the rod, whence springeth the abundance of waies, to satisfie the thirst of poore afflicted soules. Hee is that cluster of grapes, brought out of the Land of Promise, out of the which was pressed that ioyfull wine to fill the cup of our saluation. Hee is the oyle of grace, wherewith wee must repay our debts. Wee must not looke so much to the quantitie, as to the vertue thereof, which is so great and good, that so long as there be faithfull soules (as vessels to be filled therewith) so long will the veyne of this sacred liquour runne and neuer cease. The blood of Christ cryeth better things then that of *Abel*; for his blood cryed for vengeance against the murtherer, but this his precious blood cryeth and craueth for pardon of our sinnes. *O Lord (saith Augustine) thou wilt not the death*

of

of a sinner, nor reioycst in the destruction of the damned; but that the dead might liue thou dyedst, and thy death hath killed the death of sinners. And if they through thy death were againe brought to life, Oh grant (I beseech thee) that I may not dye now thou art aliue.

CHAP. II.

That Christ by his death and merits, alone, without any meanes of man, or other creature, redeemeth vs from death and damnation.



O Creature but Iesus Christ alone (as hath beene declared) could possibly rescue vs from death, and restore vs to euermourning life. Now followeth in order the manner and meanes of our redemption: for as our deliuerance proceeded onely from Christ himselfe; so all the meanes and compleate worke thereof was performed by himselfe alone, without supply. Hetooke our nature vpon him to take our part, that so hee might destroy (through death) him that had the power of death, that is to say, the Diuill: and that hee might deliuer all them which for feare of death were all their life time subiect to bondage. Hee suffered for our sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickned in the spirit, that hee might be our ransome.

Heb. 2. 14.

1 Pet. 3. 18.

God is iust, and we hauing smitten his Maiestie by our sinne, must be smitten againe by his punishment: for hee is so to be mercifull, as that hee disanull not his Iustice; and so to be iust, as that hee forget not his Mercy. Now to make a way to both: to appease his wrath that his Iustice may be satisfied; and yet so to appease it, as his Mercy may be magnified in forgiuing sinne, it was necessary that there should be a mediation. For if all the world should be offered vnto God for satisfaction, it is nothing:

G

for

Isay 7. 14.

for it is his owne, euen the worke of his hands; for infinite sinnes, there must be infinite sufferings; and infinite satisfaction, and therefore he that must redeeme vs, must be an infinite Sauour, euen God himselfe (as wee haue heard,) yet man also he must be, euen a true *Immanuel*, God with man. For how can there be satisfaction for our apostacie, but by our humilitie? or procurement of life, but by suffering of death? Now when God commeth to obay, hee must needes be humbled; and when hee comes to deserue, he must needes serue; which God alone could nor doe: and when he comes to dye, hee must needes be mortall, which God could not be: therefore hee was man to be bound himselfe, and God to free others. Man to suffer, God to vanquish; Man to become mortall, God to triumph ouer death.

3.

Gen. 6. 9.
28. 21.

Christ thus fitted to be our Sauour, proceeded to the worke of our redemption. Now in our sins (from which hee saueth vs) wee must consider three things: first, our disobedience to the Law; secondly, our originall corruption; thirdly, our condemnation for this corruption. The first of these is double, eyther in breaking the Law, or not fulfilling it: The second is the originall cause of this disobedience, which is the euill inclination of our heart; and our corrupt affections: The third is the punishment of this disobedience, hell fire it selfe. These being as three running soares, are healed and cured by three running streames in Christ: For our rebellion to the Law is satisfied in him, who not onely paid the penaltie for that wee had broken it, but actually fulfilled every poynt thereof to the full. For the second, which is our originall corruption, wee haue the holinesse and sanctification of his nature, which was euer seperate from all vncleannesse: so that now in Christ our redeemer, our estate is farre better, then euer it was in *Adam* in his first creation; for though he was made good, yet was he changeably good (as hath beene said before) but those that are in Christ, are absolutely good, and vnmoueable, euen as the strongest moun-

mountaines that cannot be stirred. Thirdly, wee haue Christ by his passion to deliuer vs from condemnation: Euen as in the sacrifice vnder the Law, the blood of the innocent beast was shed for him that had sinned, who worthily by sinne deserued to dye himselfe; so we by the shedding of Christs blood that immaculate Lambe, are purged from the guilt of all our sinnes (for by his stripes we are healed) and by suffering in his flesh hee hath prepared a ready way for vs to heauen, hauing rendred in the same most perfect obedience for vs, and by his death fully satisfied his Father for our sinnes, and through the remission thereof obtayned righteousnesse, and by righteousnesse the grace and fauour of God, and by grace euermore lasting life, that wee may boldly present our selues before the throne of God.

Esay 53.5.
Heb. 10. 19/20.

Heb. 4. 16.

But here obserue the wonderfull wisdom of God, in the worke of our redemption, prouiding such remedy, which none could haue deuised but God alone: for what else is death but the power of the Diuell, and the viter euerion of all the world? Now to make the death of Christ as an antidote against the dearch of man, and the very meanes to vanquish Diuell and Hell, as also the high way to heauen and happinesse it selfe, what was it else but the excellent vertue, and admirable wisdom of him alone, who calleth all things that are not, as though they were, bringing light out of darknesse, good out of euill, and death out of life? And surely, if all men and Angels should haue conspired together in study and deuise to wish a plague to haue fallen vpon Diuell and Death it selfe, they could not haue determined such another course, *to wit*, that their glory should be their shame, their power should be their plague, and their kingdom of pride their viter confusion. What could the Prophet *David* in all the hottest zeale he boare to God, with more against the wretched reprobates, so traiterous to Christ his sonne, and to his Gospell, then to pray that their dainty tables might be as snares to take themselves withall, and that

4.
1 Cor. 4. 6.
Gen. 1. 3.

Psal. 69. 22/23

their great prosperitie might be their greatest ruine. Euen thus hath Christ ouercome the Diuell and Death: and albeir they still doe warre against the Church, yet their strength is so weakened, and their power so abated, that they cannot hurt it.

5.
Heb. 2. 14. And where the Apostle saith, that by death Christ ouer-
came him that had the power of death, it is clearely mani-
fest what manner of death our Sauour Christ sustayned,
euenthat ouer which the Diuell had his power: the same
Rom. 6. 23. death which is the reward of sinne, by bearing it he ouer-
came it, and hee conquered no more then hee submitted
himselſe vnto: for by death hee ouercame death. If hee
suffered no more but a bodily death, hee ouercame also
but a bodily death, and so though wee all rise againe, yet
should wee arise in the condemnation of the sinne of our
soules: or if hee haue ouercome death and the power of
M^r. Dearing. it, both in our bodies and soules, then Christ hath suffered
the paines of it both in body and soule, that wee might
rise againe from the bands of death, and liue with him for
euer: for hee hath broken the force of it no further then
hee hath felt the sting of it himselſe. Therefore let vs be-
leeue, that Christ, both body and soule was made a sacri-
fice for our sinnes: for so hee said himselſe, *My soule is ex-*
Mat. 26. 38. *ceeding sorrowfull euen vnto death.* And Marke saith, *Hee*
Mar. 14. 33. 34. *beganne to be astonished with his griefe, and was overwhelmed*
Luke 22. 43. 44. *with his sorrow.* And S. Luke declareth that in his Agonie,
his sweate was as dropes of bloud, distilling from his face, and
that God sent an Angell from heauen to comfort him.

6.
A^{cts} 5. 41.
& 16. 25. And can wee thinke that all this was for the feare of
bodily death, which many of Gods children (yea, many
wicked men) haue desperately despised? Did the Apo-
stles sing in Prison, and went away reioicing being whip-
ped and scourged? Did Paul glory in so many tribulati-
ons which hee reckoneth vp, and should our Sauour
Christ in the like paine with a fainting heart cry out, *My*
2 Cor. 11. 18. *God, my God, why hast thou forsaken me?* No, no, it could not
&c. be (saith a godly man) but that which hath made Christ
Math. 27.

to tremble; would haue torne his Apostles and dearest Saints a sunder: that which made him to sweat blood so plentifully, would haue made all other creatures to haue sunke to the bottome of hell most sodainly: and that which forced him to cry, would haue held both men and Angels in euerlasting woe, and hellish howlings without all end.

7.

Which comfortable paynt serueth to confute the hereticall doctrine of all such which say, that the soule of Christ suffred nothing but only for the bodies sake, as our soules suffer when our bodies are weake, sicke, or a dying. But how then should wee be saued from the death of sinne and condemnation? Doe they know that hee bore our sinnes in his body, and submitted himselfe to the death of the Crosse, and that by the wounds of his stripes wee are healed? And did our sinnes deserue onely a bodily death, and not a spirituall also, which is the wrath of God holding body and soule in the euerlasting fire of hell? This also maketh for the exceeding comfort of Gods elect, to know the bottomlesse loue of Christ beyond all knowledge indeed; who was accursed for our sakes, and suffered for vs not onely the torments of his body, but the anguish and horreur of his soule, and the wrath of his Father, which wounded his flesh and spirit vnto death, and would haue held him in that condemnation for euer, if hee had beene no stronger then wee that had deserued it: But being also the Sonne of God (in whom the fullnesse of the God-head dwelleth bodily) the eternall spirit that was with him, did loose the chaines of Sathan, Death, and Hell, and so hee mightily arose from the power of the Diuell, of which it was impossible hee should be holden, and hath left those his enemies, euen Diuell, Death, and Hell, in ignominie and darknesse, and hath abolished them for euer and euer, not to hurt vs any more.

1 Pet. 2. 24.
Eph. 3. 5. 9.

Eph. 3. 18. 19.

Col. 2. 9.

84

As a Bee (saith one) stinging a dead body takes no hurt, but stinging a liue body many times loseth both

sting and life together : in like manner, Death so long as it stung mortall men onely (which were dead in sinne) was neuer a whit the worse ; but when it went about to sting Christ (which is life it selfe) by and by it lost both sting and strength. Hee that selleth a tree vpon which the Sunne shineth, may well cut the tree, but cannot hurt the Sunne. Hee that poureth water vpon iron (which is red hot) may well quench the heate, but he cannot hurt the iron, but rather makes it harder : so Christ the Sunne of righteousness did driue away the shadow of death, and as glowing iron hee was too hot and hard a morsell for Death to digest.

9.

As the while *Adam* did eate any other fruite (which God gaue him leaue to eate,) hee was nourished by it, but when hee had tasted of the forbidden tree, hee perished : euen so, Death had leaue to deuoure any other man (Christ onely excepted,) but when it went about to destroy Christ, then it was destroyed it selfe. Death indeed did taste of Christ, but could not swallow him vp nor digest him. Contrariwise Christ as soone as euer hee had but a litle tasted of death, eft-soones he did deuoure it, and swallow it vp in victory. Death, as a rauenous beast deuouring all men, snatched at our Sauour Christ, but hauing caught him, could not hold him in her iawes, but perceiuing the worthinesse of the prey (trembling for feare) let him goe free : for although Death seemed to swallow him (when hee was dead) yet finding him farre from the infection of sinne, shee could not retaine him in her house.

Folgentius.

10.

Ofce 23. 14.
2 Cor. 15. 54.

As the life of Christ is the life of life ; so the death of Christ is the death of death. Long before his death hee challenged Death, and threatned his death, *O Death, I will be thy death* : and after his death he scorned Death as a Drone without a sting. It is reported that the Dragon killeth the Elephant, yet so as the Elephant falling downe killeth the Dragon with him. As an Elephant (as the story saith) killed *Eleazar*, yet so as *Eleazar* falling downe killed

killed the Elephant with him : So the Diuell and Death by killing Christ were killed themselves. The Elephant liued not after he had killed the Dragon, nor *Eleazar* after he had slaine the Elephant. But Christ liued and doth for-
euer liue after the full destruction of the diuell and death. Though Christ in his graue was neuer like to rise againe : yet he died not, but mortalitie died in him, and immortalitie so liued in his person, that (euen in his sepulchre) he did most liue when hee seemed most to be dead : as the Lawrell is greenest in the foulest winter ; and the Lime is hottest in the coldest water ; and the Glow-worme lightest when the night is darkest. Christ by Death was wounded, but his enemies and ours, Death and Diuell vterly spoyled ; his buokler (which was his god-head) was whole and vntouched. So that his death was no death indeede, but an exaltation vnto greater glory. He was led (saith *Esay*) as a sheepe before the Shearer : Shorne he was (saith one) by Death, but not for euer deprived of life. But as a Lambe is much more nimble and liuely by shearing : so this shearing by Death, was a kinde of quickning to Christ.

Iohn 12.32.

Esay 53.7.

Christ is that louing *Rahel* which dieth her selfe that her Son may liue. He is that painefull *Adam*, who by the sweate of his browes hath earned for vs the bread of life : He is that iust *Noah* which shutting vp himselfe in his Arke (as a Sepulchre) saueth all that come to him aliue : He is that tender Pellican, which wounding his owne brest, doth with his blood restore his faithfull broode to life. And as honie being found in a dead Lion was the sustenance of *Sampson* : So Christs gall is our honie, and his bitter Death, by reason of his righteousnesse, is the sweete life of all beleeuers.

II.

Gen. 35.18.

Gen. 7.16.

Iudg. 14.8-9

Mat. 26.15.

Now the remembrance of Christ crucified, must serue to crucifie sin : for then Christ doth sleepe in thee when thou forgettest his passion, and the readiest way and directest path to goe to heauen is to swimme through the riuer of Christs blood, the drops whereof (rayning from the cloudes of his mercy) commonly quench the fiery

12.

Augst.

flames

flames of Gods burning wrath which cannot be extinguished by the vertuous water of any mans merit. It is the oyle of grace which must purge our defiled hearts. It is the dew of heauen which will make vs flourish. Christs death alonetherefore is the wellspring of our saluation. Oh loue this good thing in which all good things are, & it is enough for thee. Where is safe and stedfast rest and assurednesse for the weake and wounded soule, but in the wounds of our Sauour Christ? and so much the surer I dwell therein, as he is mightier to saue me. The world rageth, the body burdeneth, the Diuell (like a deuouring Lyon) roareth: yet the faithfull fall nor, because they are builded vpon Christ the rocke.

*Bern. ser. 6. in
Canti.*

13.

I haue sinned a grieuous sinne, my conscience is troubled, but it is not distressed, because I remember the wounds of my Iesus. Our safe sanctuarie in all distresse, is Iesus Christ: who wholly gaue himselfe, and spent his soule in suffering for our sinnes, still remaining our Advocate to his Father, and crying alwayes vnto vs to come to him for rest. In the caue of this rock wee may safely hide our selues; his death is the secret den for our deliuerance from eternall death and hell. Vnder the wings of this Hen may the poore and naked chickens hide themselves, & be sure and safe from all hellish Kites. There is nothing so soueraigne a remedie against the stinging of that infernall serpent, as to fasten the eye of our faith vpon Iesus Christ heaued vp and exalted vpon the Crosse. The venomous bytings of those hellish spirits of damnation, cannot once annoy vs, if wee fully repose our trust in Christ alone that was crucified. His Crosse and passion is the triumphant ensigne of victorie to all the true Israelites of God. He hath fought the fight, and got the conquest for vs, *that being deliuered from our enemies, wee may serue him without feare, in holinesse and rightconnesse all the dayes of our life.*

Mat. 23. 37.

Ioh. 3. 14. 15.

Luk. 1. 74. 75.

14.

Faith sheweth to Christian Souldiers the blood of Christ, to whet them on in their spirituall warfare, to win the

the field, as the blood of Grapes and Mulberries (shewed to the Elephants in warre) prouoke them to fight. For Christians (indeede) ouercome through the blood of the Lambe. By the righteousness of Christ alone (apprehended by faith) we are reconciled vnto God; hee hath paid our debts by suffering Death, and satisfying the Law, who is the end of the Law and the Prophets. But they that giue neuer solittle to their owne deseruings (in the worke of their redemption) doe wrongfully keepe to themselves the praise of grace, passing by them: as if a wall should say it bringeth forth light, when it receiueth it through a window. We are of our selues, but diuels and sarhans, euen aduersaries to God; enemies to his Lawes, and foes of all vertues: neither is there any other difference betwixt vs and them, but the onely pittie and gracious fauour of God our Father.

Apo. 12. 11.

Bernser. 15. in Cantic.

August. in Iob.

15.

The grace of Christ must be our onely cloathing before the iudgement seate of God: for there is nothing in vs that can please and content him; but onely his goodnesse in Christ that he hath put within vs. Much it is (I grant) which wickednesse hath deserued: yet farre much more it is [which] the loue of my redeemer challengeth. For though great be mine vnrighteousnesse: yet is the righteousness of my redeemer greater. Because how much God is better then man; by so much is my wickednesse inferior to his goodnesse, both in qualitie and quantitie. For what hath man committed which the Sonne of God, made man, hath not redeemed? Surely had wee the knowledge and power of the holy Angels; yet could our amends be nothing correspondent to thy mercy and goodnesse: and were all our members conuerted into tongues, yet could we neuer extoll thee sufficiently. All our strength is in humilitie, the humble man is an vnmoveable rocke built vpon Christ. There is none so hard to be healed, as hee that thinketh himselfe to be whole: such a one careth not for the Physitian, nor keeping of good diet. Men commonly ioyne with their equals in riches, dignity, and great.

greatnesse. But God (which is the soueraigne maiestie and height it selfe) conforth himselfe with none but those that be poore and meeke. It is best therefore before our God to confesse our selues bankrupts, and (as the proverbe is) to lay the keyes vnder the dore, forsaking all when it commeth to satisfie God. In this we should resemble the couetous men, who alwaies thinke themselues poore what riches so ever they haue) because they still more regard what they desire, then what they haue.

16.

God pardoneth where he loveth, and he is mercifull where he hath iust cause to hate: so that he is mercifull and hateth not, he pardoneth and loveth where he findeth a fault, and seeth who hath neede of compassion, that both he and we may be knowne; hee by his mercy, we by our default, that to him might all praise be giuen, and we (when we would reioyce) might reioyce onely in the Lord. If I wholly owe my selfe to my God for my first making, what shall I then further giue him, for my reforming and new making after I was marred with sinne? In the first he gaue me to my selfe, in the second himselfe to me, and giuing himselfe to me, he restored me againe to my selfe: therefore both giuen and restored, I owe my selfe to God for my selfe, and shall be indebted still. What therefore shall I render to the Lord for himselfe? For although I should giue my selfe a thousand times, what am I to God that redeemed mee, and wholly gaue himselfe for my sinnes and saluation.

Bernar. de dilig.
des.

17.

1. Cor. 12. 9.

Rom. 8. 16.

Christ's power is made perfect in our weakenesse, for where the flesh carrieth a confidence in it selfe, there is no roome for the spirit of God; for the spirit onely helpeth those that be infirme, & Christ is a Physitian to those that be sicke. As all waters come from the sea (as from the well-head) and returne thither againe, boyling out of the vaines of the earth: so God sending out the streames of his law into our hearts, it must (even from the very bottome of our hearts) returne to him againe: for wee haue nothing, but what we haue receiued. Christ is all things to

1. Cor. 4. 7.

vs that haue nothing: he is our bread being hungry, our drinke being thirstie; our light being blinde; our health being sicke: the life of our desires, the heauen of our mindes: a guide to our wandring steppes, our succour in necessitie; all in all things to be beleeuers. As life is conueied from the heart through the vaines to all the vitall parts: so is saluation from the Father through Christ to all his living members.

As our of Eden went a riuer to water the garden, which being deriued into foure heads, compassed the whole world: so our of heauen flowed the streame of Gods mercie, in and through our Sauour Christ, whose graces (deriued diuersely) cause all the earth to be filled with his glorie. Christ is a mutuall helpe to the Father and to vs. He is a hand to the Father, by which he reacheth vs, and a hand to vs by which we reach him: The Fathers mouth by which he speaketh to vs, and our mouth to the Father by which we speake to him. Our God is a consuming fire (without Christ our vaile) wee cannot endure him. For what is our miserie but to meeete with his maiestie, except is be onely in the temple of mercie? which mercies seate & all is Christ. As then our words are messengers of our mindes, and semblance of our soules, to parley with our friends: so is Christ the Sonne of God, the image of the Father, and mouth to instruct his dearest Saints: and not onely a mouth to speake by, but an eye to see by, and the footeway to goe by. Christ is the life of the world, and the heire of all things; without whom I can possesse nothing that is good, either in grace or glory. Hee is the true Sake & hee threw in to sweeten the bitter waters of Iericho. Hee hath healed this water? Death shall no more come there-of to men, nor barrenesse to the ground.

And for the Law, it now leadeth vs out of our tents (as Moses brought the people to trembling Sinai.) It bringeth vs from rest and quietnesse, and haileth vs before the iudgement seate of God, to receiue his wrath and sentence of condemnation for our sinnes. Then wee are affraid (with

18.
Gen. 3. 10.

Heb. 13. 19.
Deut. 4. 24.

Col. 1. 15.
Heb. 1. 3.

Ioh. 1. 4.
Heb. 1. 2.
2 King. 3. 11.

19.
Exo. 19. 17. 18.

20. 18. 19.

Deut. 34. 6.

(with the poore Israelites) and cry, *let not the Lord speake unto vs, lest we die*; but speake thou O *Moses* as a mediator, speake thou O Christ. When we flie to Christ, *Moses* and his law vaniseth away; so that his Sepulchre can no where be found. So that Sinne and Death can hurt vs no more: for Christ is Lord ouer the Law, Sinne, and Death, to all beleeuers. *Moses* must giue place to Christ: Death and Sinne can haue no roome; but grace, ioy, righteousness, life, faith, and peace must haue place with all true happinesse and heavenly rest. The Law now cannot condemne, nor saue; it restraineth vs from sinning, as the bonds and chaines the Lion and Beare from tearing and deuouring. The Law is the Hammer of Death, the thundering of Hell, and lightning of Gods wrath, that beatech to powder the obstinate and senselesse Hypocrites, and hard-harted reprobates. This is the true vse of the Law (by fearefull tempests, and sound of a Trumpet, as in *Synagoga*) to terrifie; and by thunder to beate downe and rent in peeces that cruell monster of mans righteousness. The Schoole-maister chastiseth his Schollers; not to hurt them, but to reforme them. The rod is sharpe, but correction is necessarie; and the heart of the correctour louing. The Physitian giueth a bitter potion to his patient to cure him: the bitternesse is not to be imputed to the Physitian, but to the medicine and maladie. The Law condemneth the faithfull to death no more, but teacheth and instructeth them in their duetie, exhorteth and reproveth them, and procureth them by all meanes to goe to the Schoole of Christ.

Gal. 3. 24.

20.

The Law and Christ are as the Physitian and Surgeon, comming to a sick man to heale him. The Surgeon openeth the veine, and taketh away the corrupt blood; not to kill him, but to recouer him to his health. The Law peirceth our impostumes and corruptions of sinne, and Christ healeth the wound. But to seeke to be iustified by the Law, is, as if one hauing the Falling-sickness, would ioyne to it, the Pestilence for his recovery. Or as if a

Lepet

Lepre should come to one that had the leprosie to heale him : or as one begger to another to enrich them. So that they that seeke to be righteous by the Law, are twise more vnrighteous, weake and beggerly. If a man now could fulfill all the Law of God, yet could he not be saued, because he was borne corrupt, and could not possibly pay for that was past, and in performing the Law afterward, he should doe nothing but his duetie : but this is our comfort, that the Lord seeing our weakenesse, hath (in his loue) passed by it, and seeing our thoughts alwaies to be euill, taketh no accompt, or reckoning of vs ; but we (resembling the Image of his Sonne) the Lord reckoneth with him, and striketh off our debtes, in setting them on his score ; who hath paid the Lord his full due, euen to the vtmost farthing, being in his birth cleane, in his life holy, and in his death obedient.

Gen. 6.5.

We therefore that haue no goodnesse of our owne, haue iust cause highly to extoll the goodnesse of God, freely giuento vs in Iesus Christ. For the trusting to our owne merites, is the reioycing of Sathan, the serpent that would sting vs. But the fastening of the firme Anchor of our hope, vpon Christ alone, is his ouerthrow and baine. For as the Apostle exulteth, *If God be on our side, who will be against vs.* This is the onely victorie that ouercommeth the world, euen our faith fixed on Christ. This is the sling of *Dauid* to throw that mightie *Goliath* to the ground ; yea, euen the weapon that slayeth him. Neither the Law then, nor merits of men, nor any other meanes whatsoever, but onely the deserts of Christ, take place in the worke of our redemption. The death and passion of Iesus Christ is a soueraigne medicine against all diseases of soule and body ; the remembrance whereof doth much mitigate the feare and horreur of death : for hee that beleueth in this crucified Sauour, is already passed from death to life. By his vniust condemnation (which we onely haue deserued, we are deliuered and absolued at the iudgement seate of God : and by the death which he suffered, wee haue life,

21.

August.

Rom. 8.32.

1 Ioh. 5.4.

1 Sam. 17.49.
50.

1 Pet. 3.22

and

- and our death is abolished. Christ suffered for our sinnes, the iust for the vniust: he hath borne our sinnes, and God hath laid our sorrowes vpon him; and by his stripes wee are healed. He hath died for vs, that wee might liue no more to our selues, but to him which died for vs; which we must doe by faith? For faith presenteth Christ before our eyes. It seeketh him out as a mighty Sampson, which breaketh the gates of his enemies, and carrieth them away vpon his shoulders, who killed and destroyed more by his death then by his life.
22. So that Christ alone being crucified did conquer the Diuell, being nailed to the crosse, he cancelled the enditement of the law, laid against vs; and by dying he slaue Death and Sinne with their owne swords (as *Dauid* did *Goliath*,) and broke the Serpents head. Hee opened the Sepulchre, and gaue life vnto the dead; yea, he entred into the house of Death, and Hell, and (like a strong armed man) bereaued them of their forces. No sooner was *Ionah* cast into the Sea, but the tempest ceased; no sooner was the paschall Lambe slaine, but the Israelites were deliuered: no sooner was the high-Priests dead, but all banished men returned home into their country. What was this but a figure of Christ? by whose Death we haue all returne into our country, and deliuerance from all danger and destruction. Who would not lay his burden vpon him, that so desireth to giue him ease. God would not haue the sinner to die, and be damned, but to liue, and be saued. Haue wee had so many experiments of his loue, and should wee now doubt thereof? Is the Iudge become our Aduocate, and shall wee feare to goe forward to the throne of grace? One deepe calleth another, and what is that (saith one,) There is a depth of mans miserie, now at the gates of death, and there is a depth of Gods mercie, which is ready to heare and helpe all that call vpon him. Now miserie calleth vpon mercie: wee may cry, Helpe Lord, for besides him there is none to helpe. It is not the peeces and
- Esay 53. 4. 5.
- Gal. 2. 19 20.
- Iudg. 16. 3.
- Verse 30.
- Col. 2. 14.
1. Sam. 17. 51.
- Ose 13. 14.
- Math. 12. 29.
- Ionah 1. 17.
- Erod. 12. 22. 23.
- Numb. 35. 25.
- Psal. 42. 7.
- Pal. 12. 1.

and patches of our owne deserts, that can make vs a garment to couer our nakednesse and Sinne : but it is the Scarlet-roabe that tooke so deepe a double dye in the blood of Christ, that must now alone stand vs all in stead.

CHAP. III.

The faithfull onely, and such as are vnited to Christ, are redeemed from death, and restored to euermlasting life : with the singular priuiledges and effects thereof.



OW as the benefit of our Redemption by Christ is great and vnspeakable, performed onely by Christ himselfe, and his onely meanes ; so none but his members are partakers thereof. Hee is the head, the Church is his body, and euery faithfull man is a member for his part. And as there is no life in the body, but as it is vnited to the head, nor any motion in the members, being separated from the body: So in Christ our head, consisteth our life, as we are true members of his body the Church, vnited to him by a true and liuely Faith, and so quickned by his Spirit, and knit and ioyned one to another (in a holy fellowship and communion) by the bond of loue. Christ is the Vine, and the faithfull his branches, without him they can doe nothing: as they are of this tree, they are fruitfull ; but broken off they are barren, and liue no more, but dye and wither away : By his life alone wee liue, and without his death we are but dead and damned for ever.

Section 1.

Ephes. 4. 15. 16.

1 Cor. 12. 27.

Ioh. 15. 5.

Col. 3. 14.

2.

Rom. 8. 1.

Therefore wee must know and learne our true vnion with Christ, and try our selues whether wee be members of that body whereof hee is head. For none (I say) are redeemed from death, and freed from condemnation, but those alone that are in Christ ; whom they cannot possibly apprehend but by a true and liuely Faith, which is the

1 Ioh. 3. 1.

1 Ioh. 1. 12.

Phil. 4. 7.

the spirituall hand to lay hold on Christs merits to eternall life. Hereby we are interestled in all that eyther God hath promised, or Christ hath performed: hence haue we from God, both forgiveness of sinnes, and assurance of his fauour. This is the ground of our happinell and glory: hence of enemies wee become more then friends, euen the sonnes of God, that may challenge not onely prouision and safe protection on earth, but an euermlasting possession and inheritance in heauen. The apprehension of Christs all-sufficient satisfaction by a true and a liuely Faith, maketh it our owne, and vpon our satisfaction wee haue remission, vpon remission followeth reconciliation, vpon our reconciliation the peace of God which passeth all vnderstanding. When therefore our conscience (like a sterne and sturdy Serjeant) shall catch vs (as it were) by the throat, and arrest vs for Gods debt, our Plea must be, it hath bene paid, and so bring forth that bloody acquittance sealed vs from heauen, vpon our true and assured Faith. So shall the cruell looke of our Conscience be changed into friendly smiles, and that rough and violent hand (ready to dragge vs downe to hell) shall euen louingly embrace vs, and fight for our righteous Crowne. Oh heauenly peace, and more then peace, whereby alone we are in league with our selues, and God with vs.

3.

Gods Spirit sheweth vs our pouerty, and where to buy Gold, that shall cost vs nothing. It sheweth vs our wretchednesse, that haue nothing but ragges to put on, and withall the wardrobe of Christs righteousness, where we shall haue garments fit for Gods Saints. It sheweth vs our Apostacie, how wee haue fallen, and by our fall haue euen broken our necke; and sends vs to Christ our Physician, who is onely good at such a desperate disease. It sheweth vs our debt, and our Serjeant the Diuell to arrest vs: and then sends vs to the Lord-Treasurer of heauen, in whose hands are sufficient to discharge whatsoever wee owe.

Gods

Gods Children then must be knit vnto Christ the Son of God: they liue in his life, and stand in his strength, whose right hand hath made all things, and whose yeares endure for euermore: who is heyre of all things, and shall shew vs his glory and immortalitie when all these creatures shall haue a change. There is no saluation nor sanctification for vs vnder heauen, but as our nature is really vnited to the person of Christ the Sonne of God, who hath sanctified and sacrificed himselfe for vs. Euen as our hands, armes, and other parts are not nourished but onely by the meate received of the head: so our spirituall meate of life and righteousness, can no where else be deuied to vs, but from Christ our head. And as the veynes are meanes by which nourishment is conueyed to euery part: so Faith is the instrument by which we receive from Christ all that is healthfull for our soules. And as by ioynts and sinewes our members are really knit and made a compleat body vnto the head: so, really, truly, and indeed, by one Spirit wee be knit vnto Christ, and substantially made one with him, as our naturall members are made one with our head.

4.
Heb. 1. 2.

Col. 2. 19.

Ephes. 2. 22.
& 4. 4.

3.

This though wee cannot conceiue, yet wee are bound to beleue. Wee now beleue in the Lord our God, and yet wee know not his countenance: wee beleue and apprehend by hope his glory, yet neyther eye can see it, no, nor heart conceiue it: wee beleue the resurrection of the dead; yet wee cannot vnderstand such excellent wisdom, how our life should be renewed in the dissolued bones and scattered ashes: Euen so wee beleue that Christ and wee are one, hee of vs, and wee of him; hee the head, wee the body, really, substantially, and truly knit together, but not by ioynts and sinewes (for that vnitng we know) but by his Spirit, which all his Children haue; and this coniunction indced can wee neuer fully comprehend, till wee know God as hee is, and his holy Spirit which hath wrought this blessing.

The diuine nature vnited to the manhood of Christ,

H

hach

- hath giuen the participation of his office to him as man, that as God is Mediator, so is man, as God hath deferred saluation, so hath man; and that hee as man shall iudge the quicke and the dead; not that hee shall iudge by his manhood; but Christ man, shall iudge the world. This Christ is not onely God with vs in nature, but in person; for the reprobare are of the same nature with him, and he with them, yet is he not God with them, but against them.
- Ephes. 5. 30. *But wee (as the Apostle speaketh) are flesh of his flesh, and bone of his bones: even as a man and wife, which are not onely one in nature, but in person, by speciall covenant; so are wee one with Christ by covenant of grace, and being one with him, wee are also one with the Trinitie.*
- Ioh. 17. 21. 22. *I pray thee O Father (saith Christ) as I am one with thee, so these may be one with vs both, which bringeth great comfort to Gods Elect; that through Christ haue the whole God-head reconciled vnto them and dwelling in them.*
7. And as Christ is our person and Sauour, so his righteousness is ours, since we haue him whose it is; and this maintaineth Gods iustice to punish Christ in our person, and to iustifie vs in his, in respect hee is in vs, and wee in him; and so doth hee neyther punish the innocent, nor iustifie the offender. And in this respect, when wee know that Christ is truely ours, that God giueth life, and this life is in the Sonne, and this Sonne is in vs; it followeth, that wee are not saued by his righteousness, but by our owne, his person being made one person with vs. By regeneration wee are made partakers of his diuine nature, and flesh, that is, our nature is renewed and sanctified, and is made another flesh, *to wit*, the flesh of Christ. For as the Sonne of God was so made man, that by nature hee was made like vnto vs in all things (sinne onely excepted) so likewise are Christians regenerate by his Spirit, cleansed from sinne in his blood, that they being the body, may not be vnlike the head: but as the true husband and wife, may both be but one flesh, and of like nature and condition.
- Ephes. 5. 29. 30.

Christ washeth his Children (whom he will loyne and couple to himselfe) from their sinnes: first, by his bloodshed vpon the Crosse, hauing vndoubtedly obtayned of his Father remission and forgiuenesse of the same. Sanctifying them vnto himselfe, by imputing vnto them and communicating with them his owne righteousnesse and holinesse. Secondly, by the washing of the new birth, hee sanctifieth them, with reall and true holinesse, making them holy indeed. As for reliques of sin remaining, partly hee doth not impute them, and partly taketh away daily more and more, till at length they be presented (as his glorious Spouse) in the kingdome of heauen, without spot and wrinkle. And as *Adam* acknowledged, and tooke no other to be his wife, then her that was taken and made of his owne ribbe: no more doth Christ receive any other to be of his Church, but those that are taken out of his side vpon the Crosse, that is, who are washed from their sinnes in his blood, who are made new and regenerate by his Spirit. By order of nature, regeneration and renewing of the heart is first begunne in man by the holy Ghost, before hee can haue a true and liuely faith, which after is more and more perfected by the encrease of the Spirit: for what power hath a dead man to doe the workes of life? but truly to beleue in Christ is a worke of life.

Apoc. 1. 5.
Heb. 9. 14.

Ephes. 5. 26.

Titus 3. 5.

Ephes. 5. 27.

Gen. 2. 23.

Iohn 3. 3. 5. 6.

9.

The whole person of the Sonne of God tooke into the vnitie of himselfe whole man, that is to say, the whole humane nature; not flesh alone, nor the soule alone; but both together: Therefore when Christ is vnited to every faithfull man, the whole is vnited to the whole, whole Christ to the whole faithfull man. So that Christ is not the head and Saviour to the Church, according to his diuine nature alone, nor onely according to his humane soule and body: but whole Christ, in his God-head, in his soule, and in his flesh, is our head and Saviour. Neyther is the soule alone of the faithfull, or the body alone saved by Christ, but both together, that is to

1 Tim. 3. 16.

say, the whole faithfull man. And no man is made partaker of saluation, but by the vnion and coniunction which hee hath with Christ. Wherefore in this spirituall vnion, whole Christ is coupled with whole man. A mystery vn-speakable, yet (I say) to be beleueed, that God cloathed in the flesh should come downe to man, and become man, that man might be exalted into the highest heauens, and that our nature might be taken into the fellowship of the Deity: that hee (to whom all Powers in heauen bowe, and thinke it their honour to be seruiceable) should come downe to be a seruant to his slaues, a rancome for his enemies; together with our nature taking vp our infirmities and shame, and bearing our sinnes without sinne, God offered peace to man, the holy seekes to the vniust, the Potter to the clay, the King to the traitor.

10.
Heb. 1. 6.*Aug in seriloq.*

Christ hauing taken mans nature vpon him, not Angels, and glorifying it with the roabe of his holy Resurrection and Immortalitie, hath exalted the same aboue all Heauens, Angels, and Thrones, and placed it at Gods right hand. And since every one of the faithfull hath a portion of flesh in the body of Iesus Christ, therefore where a piece of my flesh is (saith *Augustine*) there I trust to raigne, where my flesh is glorified, I know I shall be glorious: and where my flesh doth rule, there I looke to haue dominion: and although I am yet a sinner, yet I doubt not of this participation of grace. Although my sinnes yet doe hinder mee, yet my substance doth require it: and although my offences (for a time) doe exclude mee, yet the communion of nature will not repell mee.

11.

Col. 2. 9.

As by the flesh of *Adam* corrupted, Sinne and Death spread ouer all; so by the flesh of Christ sanctified and vni-
ted to the eternall God-head, Righteousnesse and Life is communicated vnto vs. The flesh of Christ is the Arke, wherein dwelleth all the fulnesse of the God-head corporally; by that, and from that, are all heavenly good things conueyed vnto vs: It is the instrument of the God-

God-head, yet so onely, being taken and ioyned inseparably into the vnitie of the person. The God-head of Christ is as a fountaine whence all good things (as Life and Salvation) doe flow: but his flesh and his humanitie is as it were the channell and conduit-pipe, by which all these good things doe come vnto vs. Which conduit of his flesh vnlesse we apprehend, and be vnited thereunto, wee cannot possibly partake of the waters of Gods graces flowing from the fountaine. By his flesh hee hath prepared a way for vs to heauen, to attaine vnto life, hauing rendred (in the same) most perfect obedience vnto God for vs, and by his death fully satisfied for our sinnes, and through the remission thereof giuen righteousness, and by righteousness the grace and fauour of God, and by grace life, that in assurance we may present our selues before the throne of God.

Heb. 10. 19. 20.

Wee must goe to Iesus Christ that is God, by Iesus Christ that is man, by the Word which was made, to the Word which was in the beginning with God; and by the bread which men eate, vnto the meate which Angels eate. As *Iacob* came in *Esaus* garment, to get *Isaacs* blessing; and as the high Priest neuer appeared without his holy garments and Ephod, in the Sanctuary of God: so if we will be accepted and receiued of God, wee must not present our selues but in the royall robes of Christs righteousness. Christ in our flesh hath beene raysed from the dead, and in our nature hath ascended into heauen, that faithfull man (in his person) might be crowned with glory and honour. Hee hath carryed our flesh into the presence of God his Father, and it is no more possible to take this glory from vs, (as many as be one with him) then it is possible to pull away againe his personall humanitie from the person of his God-head.

12.
Auguſt.
Iohn 1. 1.

Gen. 17. 15. 19

Exod. 28. 43.

And as no man ascendeth vnto God, and is vnited vnto him, but by Christ the Mediator, and that by his flesh: so God also doth communicate nothing with vs, but by the same Mediator, and that by his flesh. The reason is,

13.

H 3

because

Col. 1.

Ioh. 6. 53. 56.

Ephes. 3. 17.

14.

Zanbini.

Heb. 4. 15.

Heb. 10. 10.

15.

1. Ioh. 4. 13.

Rom. 8. 9.

Ephes. 3. 17.

Ioh. 6. 47. 54.

because euen in his flesh our Redemption was wrought, Sinne destroyed, the Diuell vanquished, Death overcome, and eternall Life obtainned. And although our whole saluation and life doe depend on the fulnesse of the God-head, which is in Christ, yet it is not communicated vnto vs but in the flesh, and by the flesh of Christ. Therefore (saith Christ) *Except yee shall eate the flesh of the Sonne of man, you shall haue no life in you.* Again, *Hee that eateth my flesh dwelleth in mee, and I in him.* Now it is all one to say, that Christ is in vs, and that hee abideth in vs, and to say with the Apostle, that Christ dwelleth in our hearts by faith. Hee is therefore in vs, and abideth in vs, and is vnited to vs by a liuely Faith. And as wee eate the true and naturall flesh of Christ, so wee are vnited to the true flesh of Christ: but the former is by Faith, therefore the latter also.

Again, wee are not vnited but to a liuely and quickening flesh; and this is the end why wee are vnited thereto, that being quickened thereby, wee may liue eternally. But the flesh of Christ is not a quickening flesh of it selfe, but so far forth as it was taken of the Son of God into the vnitie of the person. Our soule is ioyned to the soule of Christ, and our naturall flesh with the flesh of Christ, and therefore like vnto ours in all things (sinne only excepted) which teacheth vs to fasten the eyes of our mindes immediately, and first of all vpon the humane flesh of Christ, as it were vpon the vayle, by which the entrance was into the most holy place, wherethe glory of God most clearly shined; and then after that to enter into the Sanctuary it selfe to behold his Deity.

Furthermore, as Christ by the communication of his Spirit vniteth himselfe vnto vs; so we by Faith are ioyned to him. For the first: *By this wee know* (saith S. Iohn) *that Christ is in vs, euen by the Spirit which hee hath giuen vs. Hee that hath not the Spirit of Christ* (saith S. Paul) *hee is none of his.* For the second, (saith the same Apostle) that *Christ dwelleth in our hearts by Faith. Hee that eateth my flesh, and drinketh*

drinketh my blood (saith Christ) *abideth in me, and I in him:* but hee is eaten and drunke by faith, as in the same place, Christ expoundeth. He that beleueth in me shall neuer thirst. We therefore are vnited to Christ by a liuely faith.

The knowledge and apprehension of which vnion with Christ, by a true and liuely faith, not onely ministrETH a true euidence of our right and interest in Iesus Christ: but putteth vs in possession of all his benefits purchased to mankind. Hence commeth assured remission and forgiveness of sinnes, and by a necessary consequence perfect deliuerance from eternall Death, by Christs obedience in Death: and likewise full and perfect possession of eternall life, following his obedience, in fulfilling the Law. For both the parts of that obedience, which was really performed by Christ; is communicated to vs by imputation, and is truly made ours by the right of this spirituall vnion: seeing while Christ (how great soeuer hee be) is made one flesh with vs, and we with him; and in regard thereof (by imputation also) we as the members together with Christ the head, are now crucified, are dead, are buried, are raised from death, haue ascended into heauen, doe sit with him in the highest heauens, are blessed with Christ with all spirituall blessings, and that not onely in hope, but already in Christ our head, we are reputed for such in heauen with God the Father.

Gal. 2.20.

Eph. 1.3.

Againe, two things necessarily concur to the iustification of life. First remission of our sinnes, that we be not found guilty of eternall death: Secondly, the imputation of the righteousness of Christ, that we may be thought worthy of eternall life, and neither of these can be without the other; and both of them we haue of Christ. For the Lord Iesus (of his grace and fauour towards vs) maketh that what things soeuer wee doe, by this his inherent righteousness communicated vnto vs, to make vs continually fruitfull, both to our selues and others, although they be most imperfect workes, and stained with the corruption of the flesh; yet hee (I say) maketh that they be

16.

17.

2 Cor. 5. 21.

August. Contra
Iul. pet. Pelag.
l. 1. ca. 2.

18.

Rom. 6. 5.

Mat. 3. 15.

Luk. 24.

pleasing and acceptable to God, all our spots and blemishes being couered in the robes of Christs righteousness. And as Adams eating of the forbidden tree was imputed to all his posteritie, though they neuer tasted of the fruit with their lippes: So the righteousness and obedience of Christ, shall make all faithfull men righteous before God, though they themselues as yet haue tasted no righteousness. For God hath made him sinne for vs, that knew no sinne, that wee should be made the righteousness of God in him. As therefore Christ was made sinne for vs; not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must wee be made righteous before God, not by infusion of righteousness into our owne persons; but by imputation of Christs righteousness vnto vs. As the Moone and Starres borrow all their light from the Sunne; so the Church and every member of the same, borrow all their righteousness from Christ the Sonne of righteousness.

And as for the sinnes of the faithfull, howsoever they cleaue vnto their bones; yet if they hate them as hell (from whence they are, the Diuell working them) they neede not care for them, being heavy in waight, and many in number: for they haue their hope not in their own person, but in the body of Christ, into which they are grafted, and in which there is no spot, but perfection of righteousness, even before God himselfe. Their sinnes by his meanes are put vnder their feete, and they are rulers ouer them. They are not imputed vnto them, but vnto Christ. The punishment of them is forgiven vnto the faithfull, but not forgiven to Christ. Righteousness is freely giuen vnto vs, but it was not freely giuen vnto him: he obeyed the law of his Father, every iot and tittle, that he might fulfill all righteousness. He bore the condemnation of hell and death, that he might abolish it. So that in him is life, in him is righteousness, in him is immortalitye, and in him is the reconciled good will of God

roman. And that excellent wisdom which hath made vs by faith, one with him: the same hath made vs partakers of all his honour and blessed immortalitie.

If we be ingrafted into the body of Christ, wee be his, and he liueth in vs; his victory ouer all is ours, we see it by faith, and all things are in subjection vnder our feete. The Diuels doe challenge no good by Christ, but disclaime his mercies, person, and all his meanes: *Oh what haue wee to doe with thee?* but euery good Christian may claime him as his due, with blessed *Paul*, and say that Christ is his righteousness, wisdom, sanctification, and redemption; and be bolde to affirme that though his body be in heauen, yet shall I there finde it mine: his diuinity on earth, yet there shall I feele it mine, &c. All is for mee, since Christ is mine. Things present, things to come, Life, Death, the world it selfe, all is ours, and we are Christs.

Christ in regard of this our vnion with him, is not ashamed to call vs Brethren, who yet made heauen and earth, and is an immortall and glorious God, one with his Father to whom all Angels doe obeyance, and the most glorious Princes are but dust and ashes. It was a rare thing in *Moses* (being so high in fauour with *Pharao*) that hee would vouchsafe to visite his poore brethren (such slaues and bond-men.) It was singular loue in *Ioseph* (being next to the King in honour and place) yet not to be ashamed of his Fathers house, being herd-men and sheepe-herds. But this is nothing to the kindenesse of Iesus Christ (the very shining brightnesse of that most glorious God, and his onely begotten Sonne before all eternitie) who yet was not ashamed of vs miserable wretched sinners, but of his free grace acknowledged vs that were his very enemies; in whose person he should suffer a most shamefull and slanderous Death. And is it not (trow you) a iust condemnation, if wee wretched men should be ashamed of him, who being the God of glory, was not ashamed of vs? And as they are naturall brethren which are borne of the same Parents: so all wee are brethren with Christ which

19.

Luk. 4. 34.

1 Cor. 1. 30.

1 Cor. 3. 21. 22.

20.

Mat. 7. 23.

Gen. 45. 4.

Heb. 1. 3.
Col. 1. 25.

which are borne of God through the same spirit, by which we cry *Abba* Father, and exercise our loue one towards another in the vnitie of Christian faith.

21.

Wee wraastle here with sin as though the steppes of our strength were restrained, and looke euen fully vpon death as the Ialour that committeth vs to our graue as a dungeon: how be it euen in this doth the Lord reach forth a most approued cordiall to reuiue the faintnesse of our hearts; for through the vnion and communion we haue with Christ, the vncleanenesse of our birth is washed away in the sanctification of his nature. Our transgression removed in his innocencie; our rebellion discharged in his obedience, and the vtmost farthing paid in his sufferings. And hauing the Image of God (which we lost in *Adam*) not renewed onely, but a fairer and deeper stampe thereof ingrauen and set vpon vs: we may in a Christian resolution challenge at the gates of Hell and Death, that nothing can be charged vpon vs as a debt, and therefore nothing can light vpon vs as a punishment. Wherefore though we mingle here our bread with care, and drinke with weeping, and haue our lodging in the bed of darkenesse and discomfort: it is but to weane vs from the flesh-pots of *Egypt*, till in the heavenly land of *Canaan* we haue our hearts desire.

22.

And though our bodies seeme to perish for euer (in the iudgement of men) yet still they haue a being in the sight of God, and are members of Christ: For the vnion (as I haue said) betweene Christ and the faithfull, is not onely of our soules, but of our bodies also; all the bodies of the faithfull being vnited to the bodie of Christ. And this is such a coniunction as Death can neuer dissolve. For though it doth breake the knot betweene Man and Wife; yet cannot it infringe the bond betwixt Christ and the faithfull. As Death did not make a separation betwixt the two natures of Christ, at the time of his suffering, though his soule and body were then farre distant in regard of place (the one being in heaven, and the other

Rom. 7.2.

in

in the graue) yet were they at that time, and in that case personally vnited vnto his god-head: no more can Death make a diuision betwixt Christ and the faithfull, though there bodies putrifie and rot in their graues; yet still they remaine true members of his body.

And as the Husbaudman doth make as great reckoning of that corne which he hath sown in his Field, and lieth vnder clods, as hee doth of that which lieth safe in his barne, or garner; because he assureth himselfe it will come vp againe, and yelde increase: So Christ our Sauour doth as highly esteeme of those bodies which are dead and buried, as of those which remaine aliue, because hee knowes that one day they shall rise againe in honour. Their life is but hid for a time, and will be found out againe: for Christ is able to restore that which nature hath destroyed. And God doth deale herein no otherwise with the bodies of his children, then Goldsmiths with their old peeces of plate long agoe out of fashion; who cast them in the Furnace, to refine them, and to bring them to a better forme, according to his minde. Therefore let not the wofull condition of our bodies discourage vs any whit, or lessen our hope, being ready to die.

23.

*Crysost. in Mat.
hom. 35. & in
1 The 4.*

For though the graue deuoure them, wormes doe eate them, fire consume them, or sea swallow them vp: yet being ioyned to Christ in his death and resurrection (as Christ and Christians are made one indiuisible body, by the bond of Gods spirit) they can neuer be seuered from him. And although their bodies be (as it were) rent from the soule, by the violence of Death; yet in regard of this coniunction with Christ their head: neither death, nor the graue can separate them from their head. For though our bodies be buried in the earth, yet our head is in heauen. And as one that swimmeth (though his body diue and sinke vnder the water) yet his head being aboue the streames, the whole man is sure and safe from perishing. So sure are the faithfull from euilasting death and destruction (though their bodies be entrenched and enterred in their
 graves).

24.

graues) being members of their head Iesus Christ, ascended aloft, aboue the highest heauens; to whom they are vnitd still, by an inseparable bond of his spirit, which death can neuer breake.

CHAP. IIII.

The combat and conflict of Christians with Sinne, Flesh, Death, Law, and Diuell, with their beaumenty conquest and triumph ouer them all, through Iesus Christ.

Seet. 1.

Gen. 3. 15.



Vch is the enmitie of the old Serpent (in the iust iudgement of God) set betweene him and Adams seede, that though his head be broken, yet still he will labour to bruise their heele. Like a coward ouercome, he lags behinde for aduantage; and not daring to shew his face any more in the field, hee dragges in the way, and lieth aloofe (vpon euery occasion) to take them in a trappe. Though he cannot preuaile, yet prouoke vs still hee will to fight, and try our manhood; neither can wee otherwise be conquerours, then was Christ our Captaine, and head, who by dying in the field, recovered life both for himselfe and his Souldiers; for nothing but Death can end this combat.

2.
Iob 7. 1.

Our life is a warfare, and that most strange; for any other warre may haue an end, either by a conclusion of peace with the enemy, or by flying farre from him, or by ouercomming him in fight. But in this spirituall warre we cannot lawfully make any peace with these our enemies, the Diuell, World, and Flesh, &c. For so it would proue our ouerthrow and destruction; they being vnto vs so many traitours, and irreconcilable murtherers. It would beworke for vs, then for the silly Sheepe to make peace with the Wolues. Neither yet can we flee, and so get from them: for the Diuell will pursue vs into euery place (with his whole armies and huge hoasts of his olde trayned

trayned Souldiers to Inuade vs : within vs are our corrupt affections, and couetous lusts, as his hirelings. And where-soeuer we become in this life, these our enemies will finde vs out; therefore we must fight or be foyled, wee must overcome, or be conquered. This warre resembles the battels of the Israelites, against the Kings and inhabitants of Canaan, they must destroy them, peace they might not make, or admit them tributaries: yet Gods people were commanded not to feare them, nor to retire into Egypt: therefore of necessitie they must fight to overcome them. True it is (considering our owne nature) that wee haue iust cause to feare so strong and mighty enemies: but as God in old time encouraged *Iosuah*, that he should not be affraide, in assuring him of his presence: so must we manfully stand in this combat, and in Christ (our true *Iosuah* and capitaine Iesus) wee shall be more then conquerours.

Deut. 17. & 20.
16.

And as the Diuill (with his armies) maketh war against all mankind: so especially he fighteth against Christ the head, and his faithfull members. The woman with her Son, he seeketh to drowne and ouerwhelme with a flood & sea of temptations: As Sathan tempted Christ when hee was baptised, and filled with the holy Ghost: so will hee still pursue the best Christians which haue receiued of God the greatest graces and gifts. As Theeues rob not beggers, but rich men; and Pyrats pursue those Ships the most that are of dearest prize: so the Diuell would make a prey of such, especially as are furnished with faith, and other heauenly pearles of greatest value. In any commotion whom doe rebels most indeauour to kill and spoyle, but those especially that are faithfull to their Prince, and will fight for their Country? Now the Diuell is a rebell in the Lords kingdome: whom then will hee most trouble, but the godly which are Gods faithfull souldiers, to fight his battels against him? He that will raigne with Christ in heauen, must overcome the Diuell on earth.

3.

Apoc. 12. 15. 16

Math. 4.

Christ.

The Diuell is a Peripateticke (saith one) alwaies walking

4.

1 Pet. 5. 8.

ing and going about, seeking whom he may ensnare, and all is fish that comes to his net. Our hearts being as deepe riuers, and the Diuell being no more able to discerne the thoughts thereof, then the Angler can descry what fish is in the water (for the secrets of all hearts are onely knowne to God,) hee baiteth a hooke for vs, and by the going downe of the line, he knoweth we are sped. If he see any couetously giuen, he setteth riches before him; if any be ambitious, he offereth titles and preferments, &c. He hath manifold nets of temptations, sometimes besetting vs with vaine pleasures, and sometimes incircling vs with inordinate sorrow and care; now fetching vs in with feare, and anone pricking vs forward with pride and presumption. As he findeth vs affected, so he fitteth his baits, and by our ready and greedy apprehension of his temptations, he effecteth our destruction. And as a cunning Fisher (knowing how to hold the fish he hath hooked) he will giue them line and libertie, but yet they shall walke no further then he list, that he may draw them backe againe at his pleasure: as the childe playeth with the bird tyed by the legge, not suffering her to flye but the length of the thread. Therefore the baite that he layeth for vs, being our bane, let vs not come within the length of his line, or within the compasse of his nets. Let Gods word rather be our baite and hooke to catch vs, which being taken, taketh vs, and happy is he that is taken therewith, not to his slaughter with the fish, but to the saluation of his soule with the faithfull.

5.

The Diuell wayeth well our old wants, the course of our cares, the fashion of our affections, and out of the nature of our qualities, worketh his malignities; like a subtile Souldier trayned vp in the warres, that layeth siege to that place of the wall that is weakest. He obserueth our infirmities, and taketh aduantage of them. As a man when he would strike fire out of a flint marketh which end of it is fittest for the stroake of the Iron, that it may sparkle the sooner: So this subtile Serpent obserueth that affection that

that leaneth to sinne; and that he smiteth with his iron of temptation, that a sparke of our consent thereunto being added, the flame of sinne may sooner be kindled, to consume the whole man. Hee seeth every ones complexion, and so accordingly applyeth his temptation. One man is giuen to solace, another to sorrow; one to feare, another to pride, &c. Let vs therefore be as wise for our saluation, as hee is wily to worke our damnation. Sathan by worldly baites and sleights leadeth many thousand sinners blindfold to perdition, as a Faulkenor carryeth his Hawkes quietly on his fist, being hooded, which otherwise he could not so easily doe if they had the vse and sight of their eyes.

And as Sathan assaileth vs all the dayes of our life; so is hee, and will be, most busie at the houre of death: who dealeth (as Tenants doe when their Leases are ready to expire, then they rake and rake all things to the vtmost, they make money of any commoditie, they scrape to themselves by hooke and by crooke whatsoever they can; so farath it with Sathan. The time of death is the last houre of the world, and then hee playeth reakes, hee ruffleth it apace, as though hee were wood. And no maruell, why hee taketh the greatest aduantage at our death: for then hee must ouercome, at that instant, or not at all: then his rage is great, because his time is short. Thus being acquainted with Sathans wylinesse, and watchfulnesse to doe vs hurt (especially at our latter end,) let vs now further display his manner of fight in the field, and his Souldiers and weapons that hee employeth in this warre against vs.

Now the Diuell in his Plea against vs, for our iust condemnation and death, bringeth in the Law, euen the most righteous Law of God, which man hath transgressed, and by transgression thereof challengeth to hold him in his kingdome. From whence he thus reasoneth against our saluation: Whosoever breaketh the Law of God shall dye the death: But every man hath broken the Law of God:

6.

Reuel. 12. 12.

7.

God: Therefore shall euery man dye the death. And by the vertue of the Law (saith Sathan) I will hold him in death. The Law is according to Gods nature, good, holy, and righteous, and therefore the death of man ponounced by the Law is iust, and his condemnation righteous. God the Law-giuer is infinit & eternall, and so his Iustice offended, therefore his death (by transgressing) must be endlesse and euerlasting. God is iust, and cannot deny himselfe: Hee hath said, that if man breake his Law, he should dye the death, and therefore death shall hold him. God is perfect and pure, and therefore the satisfaction must be answerable to his nature. His righteous Law bindes both soule and body to obedience, euery mans thoughts, words, and workes: and therefore let euery man performe this, and hee shall liue.

8. These and many moe are the darts of the Diuel, which hee casteth against our soules to wound vs to death, the least of which assuredly would peirce vs through, were it not that the strength of Iesus Christ rebounds them back, and blunts them. Hee alone is our shield and buckler, our helmer of saluation, our Castle and house of defence: hee couereth vs with his wings, and wee are safe vnder his feathers: his faithfulness and his truth shall still preserve vs. For all these dangerous darts and a thousand moe are nothing to his power; their force is lesse, and their violence weaker then straw or stubble to the furnace.

9. But to hasten the answer: Gods Iustice indeede is gone out, it cannot be reuerfed. Man must keepe his Law, or man must dye eternall death. Whereupon it pleased the onely Sonne of God to become the sonne of man for our sakes, and so as man to satisfie the Law of God for our sinnes, that Gods truth might not be altered. No Angell nor Saint could be our Sauour in this case, but man who had offended God: Now man of himselfe being too weake to beare this heavy weight, Christ being God, became also man (as we haue heard) that so hee might suffer as man, and saue as God. Our Mediator was God
and

and man : Man and God were foes, and therefore being God and man, hee reconciled man to God. And as the first *Adam* by transgressing brought death vpon all men; so Christ the second *Adam* by obeying brought life to all beleeuers. Gods purest Iustice could not exact the thing which he fulfilled not: It required the performance of the Law, this hee accomplished, being the end of the Law and the Prophets. Hee was the substance of all the old Ceremonies, and the very body of all the shadowes of the Law. Hee was circumcised and baptised, and so fulfilled all righteousness: hee paid tribute, and was obedient in all things, and was vnder the Law; so his comming was not to breake the Law, but to fulfill the Law. As it required perfect holiness in man, so hee was a man without sinne; conceived by the holy Ghost, therefore hee was not afraid to say to the faces of his foes, *Which of you can rebuke mee of sinne?* Yea, the Iudge himselfe that condemned him washed his hands (as a witnesse of his cleanness) *I finde no fault in this iust man.* True therefore is the saying of the Apostle, that *hee was made sinne for vs, which knew no sinne, that wee might be made the righteousness of God through him.* He is truly called the Paschall Lambe, most pure and vnspotted, which taketh away the sinnes of the world. To him all the Prophets beare witnesse, that iustly through his name is preached remission of sinne: and that there is no other name vnder heauen by which we can be saved.

Luke 2. 14.

Math. 3.

Math. 27. 24.

2 Cor. 5.

1 Pet. 1. 18.

Ioh. 1. 36.

Acts 4. 12.

10.

Thus hee fulfilled the Law for man which had broke the Law, being man himselfe. His obedience was most perfect: he left nothing vnfulfilled. And as hee kept the Law which man had broken; so likewise did he beare the punishment which hee deserued. The breach of the Law was the curse of God and eternall death: He therefore became accursed, and sustained death, even the death of the Crosse accursed of God: and so by death overcame death, and by his curse brought the blessing of God vpon vs. Hee cancelled the hand-writing that the Diuell had against vs: hee nayled it to his Crosse, and made it void; so that now

Gal. 3. 13.

Col. 2. 14.

1 COL. 15.

Rom. 8. 1.

1 Cor. 15.

II^r

Zach. 13. 1.

Psal. 16. 5.

1 Cor. 1. 30.

Col. 2. 17.

Ioh. 10. 9.

Rom. 3. 15.

Gen. 4. 15.

Ephes. 4. 8.

the faithfull may triumph through Christ, (Death being swallowed vp in victory,) they may boldly exclaime and say, *O Death, where is thy sting! O Graue, where is thy victory!* for the sting of Death being Sinne, and the strength of Sin being the Law, and both Sin and Law being abolished through Christ, there is now no condemnation that remaineth: and therefore *thanks be to God who hath giuen vs the victory through Iesus Christ*: for hee hath taken our sinnes vpon his backe; hee hath satisfied the Law of God, not for himselfe, but for vs; hee dyed, that wee might liue; hee was accursed, that wee might be blessed; he was buried and rose againe, that wee might rise from our graues, and liue for euer; hee descended into hell, that wee might ascend to heauen: his righteousness is our righteousness, and our sinnes are his; this exchange did hee make for our sakes. And therefore (through Faith) by him wee are reuiued, quickened, and strengthened. All his merits are imputed vnto vs as though they were our owne, and our sinnes are truly his, for which he suffered and satisfied to the vtmost.

Christ Iesus (I say) is our onely satisfaction and sacrifice, the fountaine of grace and vertue, the portion of our inheritance, our righteousness, wisdom, sanctification, and redemption; our hope of glory, our doore to heauen; the way, the truth, and the light; our attonement vnto God, our Shepheard, Master, Lord, and King. To be short, hee is all in all to vs that are nothing. This our Sauour Christ hath abrogated the Law, and hath redeemed those that were vnder the Law, and hee himselfe is the end of the Law, and that which the Law could not doe, hee hath accomplished in his person. And therefore O Diuell let Gods people goe, for the Law cannot hold them: And therefore O death resigne thy power, thy sting and strength is nothing, the Law being fulfilled, and Sinne removed. The seede of the woman hath bruised the Serpents head: Christ hath ledde captiuitie captive, and giuen gifts vnto men. He hath reconciled (and made.

made as one) all things both in heauen and earth. Hee hath quite plucked downe the partition wall, in abrogating (through his flesh) the hatred that remayned. There is now neyther Iew nor Gentile, bond nor free, Scythian nor Barbarian, man nor woman, all (that belecue) are one in Christ. Hee hath made the Wolfe to dwell with the Lambe, and the Leopard to lye with the Kid; he hath made the Calfe, the fat beasts, and the Lyon so tame, that a little childe may lead them; the Cow, and the Beare, with their young ones, not onely feede but lye together; the sucking childe doth play vpon the hole of the Aspe; yea, euen the weaned childe most safely putteth his hand into the hole of the Cockatrice. Christ hath now dissolved the workes of the Diuell, and broken his snares asunder, that all beleeuing sinners might be made righteous through him, wayting for eternall life. He hath opened the eyes of the blinde, and brought the prisoners from the dungeon; and him that sate in darknesse, hath hee placed in light.

Esay 11.6.7.

To conclude, by his triumph on the Crosse hee destroyed Sinne, and so was Death in the same victory maiimed: For Sinne (as was said) is the sting of Death, and when Death had lost his sting, and was conquered in Christs resurrection from death, Sathan also lost his strength and power, which rested vpon them which through sinne were in danger of death. Finally, because Hell onely deuoureth them, which through Sinne and Death are slaues to Sathan; it followeth, that the other three by Christ being so mightily vanquished, that hell also (with all the torments thereof) were vtterly subdued, and the faithfull deliuered. And so (according to the saying of Zachary) God hath performed the Oath which hee swore Luke.1.32.33. to deliuer vs from our enemies, that wee might serue him without feare, in holinesse and righteousness, all the dayes of our life. Now then, all wee which belecue, are freed from the slavery of Sinne, kingdome of the Diuell, gulf of Hell, and chaines of Death; so that henceforth Death is no death to

12.

Gods Children (through Christ) but great aduantage, and appoynted for a passage to a better life. And therefore though cursed reprobates may tremble at the name of Death and Diuell, (to whom they are in thraldome,) yet Gods Children being conquerours through Christ, may well triumph: for now through him, wee haue an entrance made to heauen; and Death is the very doore of life, a passage out of this world to the Father, a freedom from the prison of this body to goe to Christ: It is a returning to our heauenly Countrey, from which wee were exiled: This is the cause why the godly sigh and sorrow to be loosed, and to be with Christ.

13.

If Sathan therefore charge vs (as surely hee will) with the greatnesse of our crimes, then turning to God, let vs pray, that hee will turne away his face from our sinnes, and not looke vpon vs, as wee are in our selues, but in the face of Iesus Christ that redeemed vs from our sinnes. If hee say that our sinnes are more then the sands of the sea, let vs consider that his mercies are more, and most infinite, and looke what sinne can doe against Christ, so much can it doe against me which belecue in Christ: for I am in him, and hee in mee, and therefore am righteous through Christ, who is a condemning sinne, to condemne thee (O Sathan) which art a condemned sinner. If hee say it is absurd, for an vniust and wicked man, to expect the reward of righteousness; let vs answer that Christ is our righteousness and redemption, and that we shall neuer be without merits, so long as Christ is not without mercies. But from whence hast thou this hope? Because I haue a good Lord, an exorable Iudge, and a gracious Aduocate. But thou shalt be swallowed vp of death? No, my Redeemer liueth, and my head is in heauen, who I am sure will draw mee to him: Christ hath ouercome Death, and opened to mee the gate of Life. O Death thou wouldest haue killed him with the sting of sinne, but being of no force, thy strength hath failed, and hee being my life is become thy death. And though

Death

Bernard.

Death (like a proud *Goliath*) dareth the whole world, to match him with an equall Champion; and whilest the whole hoast of worldlings shew him their backs for feare, yet the true and humble Christian (with Faith and resolution in Christ) dare shew his face and stand to the fight, till hee haue foyled him, and wounded him in the fore-head, (as *Danid* the great Gyant,) euen the wonted seate of terrour and feare, and trampling him vnder foot, can cut off his head with his owne sword, victoriously triumphing ouer him. A most admirable victory! we dye, and are not foyled; yea, we are conquerours in dying: for we could not ouercome Death if we dyed not.

But thou shalt be damned, saith the Diuell? Sathan, thou art a false accuser, and no vpright Iudge; one that art damned thy selfe, and not a condemner of others. But the Law of thy God, accuseth and condemneth thee? Sathan, Christ hath fulfilled it, and giuen his satisfaction vnto mee; to him I onely cleaue, who hath fulfilled it, so that I my selfe haue nothing to doe with it: I haue another Law which striketh it downe, euen the Law of libertie, which (through Christ) maketh me free: For my Conscience which henceforth serueth the Law of Grace, is as a glorious Prince to triumph ouer the Law of Wrath. But see how many Legions of Diuels looke for thy soule, as Death for thy body? I denye it not, and should therefore despayre, but that I haue a strong protector, who hath vanquished their tyrannie and hellish hatred against mee. Yea, but God is vniust if hee bestow eternall life vpon malefactors? Nay, hee is rather iust in keeping his promise, and I haue long agoe appealed from his Iustice to his Mercy. But thou flatterest thy selfe with vaine hope? No, the Truth cannot lye to mee, (Sathan) and it is thy propertie to deceiue. Oh but thou seest what thou leauest in the world, but what after this life thou shalt inioy thou knowest not? I tell thee Sathan, these things that are seene are temporall and momentany, but the things (which as yet I see not, yet hope assuredly to inioy,)

1 Sam. 17.

14.

Heb. 11. 1.

Iohn 9.
Ezech. 18.

injoy,) are eternall and pearlesse. Againe, hee doth more then see which firmly beleeueth. But (alas!) thou goest hence laden with euill deedes, and destitute of good? Yet will I intreat my Christ to vnburden mee of the euill, and to cloath mee with his good. But God heareth not sinners? I know hee heareth penitent sinners, and for such hee dyed. But thy repentance is too late? No, it is neuer too late in this life to turne to God, as we truely learne by the theefe vpon the Crosse. But thy Faith is weake and ready to fayle thee? Yet I will pray to God for the increase and strengthening of it, and then it shall neuer fayle mee.

15.

But how canst thou be perswaded of Gods fauour, who doth thus torment thee with sicknesse? God doth it in fauour and loue (Sathan,) as the good Physitian giueth the bitter Potion, to cure his Patient: and wee see that for the obtrayning of bodily health, we are content not onely to admit any loathsome Pills, and vnsauory Receipts, but also (if neede require) to spill and spare some part of our blood: how much more should wee hazard for the recovery of the eternall health and saluation of our soules? But this cup of teares & tribulations shall be so tempered in measure, by our heauenly Physitian, as that no man shall taste thereof about his strength: This dose of Aloes and other bitter ingrediences, (I meane the very cup of death it selfe) shall be qualified with heauenly Manna, and sufficient sweetnesse of ioy and consolation. And seeing that God my louing Father tempered this Potion for mee, and Iesus Christ his Sonne hath begunne vnto mee, shall I not drinke it with thankfulness and comfort? But why will hee haue thy death so bitter and sharpe? It is my Lord who can and will wish me nothing but good; and why should I (his poore and vnprofitable seruant) refuse to suffer that which the Lord of glory, and my blessed Sauiour sustained himselfe? But it is a miserable thing to die? No, the death of Gods Saints is precious in the light of God, and the ready way to eternall life; *Blessed are the dead which dye in the Lord, for (so saith the Spirit,) they shall rest*

Apoc. 14.

rest from their labours ? But the death of sinners is damnable? Yea, but he is no more a sinner that truly repenteth and is pardoned.

Let not Sathan tell Gods children what they haue beene, but what they would be : for such we are by imputation, as we are in affection; and he is now no sinner, which for the loue he beareth to righteousness, would be no sinner. Such as we be in desire and purpose, such wee be in reckoning and accompt with God, who giueth that true desire and holy purpose to none, but to his children, whom he iustificieth. Neither vndoubtedly can the guiltinesse of sinne breake the true peace of conscience, seeing it is the worke of another, who hath commended vs as righteous before God, and saued vs. It must needes be graunted that in our selues we are weaker then that we can resist the least sinne: so farre off is it that we can encounter with the Law, Sinne, Death, Hell, and Diuell, and yet in Iesus Christ we are more then conquerours ouer them all.

16.

If Sathan summon thee therefore to answer for thy debt, send him straight to Christ thy pledge, and say that the wife is not (ueable, but the husband; therefore enter thy action (Sathan) against Christ my husband, and he will answer thee. Who then shall condemne vs, or what Iudge shall daunt vs, sith God hath acquitted vs, and Christ (that was condemned) hath iustified vs? He is our Iudge, that willet not the death of a sinner: hee is our man of law, that (to excuse vs) suffered himselfe to be accused for vs. O gluttenous hell, where is thy defence! O cruell sinne, where is thy tyrannous power! O rauening death, where is thy bloody sling! O roaring Lyon, why doest thou fret and fume? Christ my law, fighteth against thee O law, and is my libertie: Christ my sinne, against thee O sinne, and is my righteousness. Christ warreth against thee O Diuell, and is my Saviour. Christs Death is against thee O Death, and is my life. Thou diddest desire to paue my way to the burning lake of damned soules, but contrary to thy will, thou art constrained to lift vp the

17.

Ladder whereby I must ascend to everlasting happinelle and ioy.

18. In our tryals and temptations, we must first search out the cause, and ascend to God, pleading guilty, and craving mercy at his hand? and not so much stand quarrelling with the corruption of our nature, and Sathans malice against vs. For as it were no good wisdom for a man condemned to die, to make any long suite to the Iaylour or hangman, (for they be but vnder-officers, and can doe nothing of themselves) but must rather labour to the Iudge himselfe, who can either repriue, or release him: so it is no good pollicie to stand reasoning so long with Sathan in our temptations, who doth all by constraint and restraint vnder God our Lord, in whose onely hands are both the entrance and issues of all afflictions, and Death it selfe.

19. Whatsoever scruple therefore ariseth from our selues, or is inferred of Sathan, from any imperfection that is in vs, it neede not at all dismay vs, becaus wee saue not our selues, but are saued by him, who is made vnto vs from God wisdom, righteousnes, Sanctification and redemption, that who so glorieth, should glorie in him. Thus we must send Sathan to Christ, who is our aduocate to pleade and defend our cause, which yet is not so much ours, as his owne, because the question is not of our merits, or satisfactions (which we freely renounce) but of the merits of his obedience, and of the value of his Death vnto the salvation of the soules of all the faithfull. Thus shall we at once for euer stop the mouth of this our cruell enemy, when refusing to pleade our owne cause, we referre our selues vnto Christ, whom we know to be the wisdom of God, and sufficient to answer what possibly can or shall be objected against vs. When *David* comes to fight with *Goliath*, he casteth away *Sauls* armour; all confidence in the world or man is laid aside, and he onely trusteth in God.

2. Cor. 1. 30.

20.

Doth the Law indite vs of transgression? we must make our appeale to the court of Conscience in heauen, and there

there get a Superseedeas to stay the course of Law, and so appeale to the throne of grace: from the Law of feare, to the Law of loue (as *Augustine* speaketh.) Doth the aduersarie vrge our debt? our answer is, the obligation is cancelled and the booke is crossed; and the whole sum discharged. Christ hath passed his word, nay, he hath paid all that is due for vs, to the vtmost farthing. Let vs shew him our generall acquittance vnder hand and seale, giuen vs by God himselfe, with whom it is as proper to shew pittie, as mercie to helpe misery. *This is my wel beloued Son, in whom I am wel pleased.* Here is the creditours owne word, his owne handwriting vnder seale: this is a very good *quietus est* in Law; it is proclaimed from heauen, and therefore sufficient to comfort poore distressed sinners vpon earth. The house built vpon a rocke was not moued when the stormes beate and the windes blew. Christ is our sure rocke, let vs builde our faith vpon him, and we shall be safe.

August.

Mat. 3. 17.

Mat. 7.

23.

Men cannot be more sinfull then God is mercifull, if with penitent hearts they faithfully call vpon him. If wee come to Christ the fountaine of all mercies, there shall we finde God in his mediation, great without quantitie, and good without qualiry (as an auncient speaketh.) When the wandering Sonne had consumed his fathers substance, yet returning sorrowfull, his father receiued him: and though we sometime loose the nature of children; yet God doth neuer loose the name and nature of a father. To conclude, the Diuell once overcome, giues a fresh assault againe, he will neuer giue vs ouer, till death end the battell, and then he shall be foyled. As it comes to passe amongst warriours, if the one die in the field and fight, the other getteth the vpper hand. Here is the difference, the faithfull at the last, euer get a finall conquest, & then ascend to heauen as triumphers, & therethe Diuell can assaile them no further; he may compasse the earth, but he cannot enter within the lista of heauen; he neuer came thither to assaile any since he was first cast out: Death therefore is the day of triumph to the faithfull, ouer all their foes.

August.

Iob 1.

The

22. The last enemy that shall be destroyed is Death, to shew vs that till Death be commed and gone, an end of enemies will neuer come. When we see for many fall in the field by fight, we perceiue there is no peace to be looked for with this enemy; but *blessed be the dead which die in the Lord, they rest from their labours*: as if the Saints neuer rested vntill rest and blessednes and dying in the Lord meete together, Here fraile nature is the field wherein we must be euer toying, and Death as it entred by Sinne, so is it the end of Sinne: for for feare lest if life had beene prolonged, sinne might haue more increased: the Lord suffered Death to enter into the world, that Sinne might cease; and to preuent that nature might not end in Death, God hath set downe a day, when all shall rise againe; so that Death in the end doth extinguish Sinne, endeth our warfare, and maketh our nature durable.
- 1 COR. 15.
- APOC. 14. 13.

CHAP. V.

The faithfull redeemed by Christ, are still subiect to corporall Death, and all other crosses of this life; yet being sanctified vnto them, they are furtherances and helpees to a blessed life.

SECT. I.

HEB. 9. 17.



Eitheryet are Gods elect so redeemed from Death, as that they shall not taste thereof at all; for though Christ hath drunke the dregs of that cup; yet euery one must haue his draught. It was enacted of old (as we heard) that all men must die, that all must goe to deaths prison, without bale or maine-prise. No remedy can be got, no dispensation purchased: Death must giue vs all our last purgation; But his strength and sting is gone, there is our comfort: Death now is but a Physition to cure our maladies, and all Deaths factours (as crosses and afflictions) shall but further and fit vs to a better life.

And

2.

And why should this poynt seeme so strange, and so mightily moue and amaze so many millions of men as it doth, that mortalitie and death, crosses and all calamities in this world, are common to good men, as well as to bad; to the dearest Saints of God, as to the vilest sinners? for besides the common guilt of sinne (which is cause sufficient) what thing in this world, haue they not common with other men, with whom they haue a communie of flesh and blood? Barrennesse and penurie, dearth and famine, droughth and deluge, warres and hostilitie, shipwracke and sinking, dolours and diseases, with all other miseries and maladies in this world doe betide them? yea many times here, they shall weepe, when the wicked laugh, till hereafter that their sorrowes be turned into ioy, and their teares wiped away. Herein is the patience of the Saints, the tryall of their faith, and exercise of their hope seene and approued of God.

Ioh. 16. 20.
Apoc. 13. 10.

34

Christ indeede hath altered the nature of the first Death to the faithfull, but not taken it quite away: first it was ordeined as a punishment for sinne; now it is made a passage into heauen; then it was inflicted as a curse, now Christ hath turned it to a blessing. It did at the first deprive men of good, but now it putteth them in possession of eternall happinesse. *Jacob* (not long before his death) pronounced this as a curse from the Lord, vpon the tribes of *Simeon* and *Leui*, for their cruellie against the *Shichemites*, that they should be diuided in *Jacob*, and scattered in *Israel*: yet when the children of *Leui* shewed their zeale and obedience, in killing the Idolaters, at *Moses* commandement, the Lord turned this curse into a blessing. This scattering was a furtherance vnto them, to make them more fit to teach the people in every citie, and so to receiue the Tithes of every Tribe. So at the first the Lord threatned death, as the punishment of sinne, but (by faith in Christ) it is made the end of sinne, and the beginning of glory. He that could at the first bring light out of darkness, could after bring a blessing out of a curse. If Physitians

Exod. 32. 18.

Deut. 33. 8. 9.

10. &c.

Iosuah 21. 41.

Numb. 18. 21.

24.

Ioh. 1. 5.

2 Cor. 4. 6.

Gen. 1. 3.

(by

(by their art) can extract an Antidote, or preſeruatue againſt poyſon, out of poyſon it ſelfe; why may not God by his infinite wiſedome and power draw good out of euil, mercy out of iudgement, and a bleſſing out of a curſe? Death (ſaith a learned Father) as yet remaineth for the righteous, to exerciſe their faith withall: for if immediately vpon remiſſion of ſinne, there ſhould follow immortallitie of the body, faith ſhould be aboliſhed, which wayteth in hope, for that which is not yet enioyed: yea, the Martyrs could not teſtifie their faith and patience, their courage, conſtancie, and loue to Chriſt, in ſuffering Death for his ſake.

Auguſt. de peccatorum meritis & remiſſ. lib. 2. c. 34.

4.
Rom. 7. 24.

Iudg. 16. 30.

Gen. 2. 17.
Aug. de ciuit. dei lib. 13. 4.

Leuit. 14. 45.

Nothing is more grieuous to a Chriſtian heart, then the praſtiſe of ſinne, but death deſtroyeth them all. Sinne brought in Death, and Death muſt driue out Sinne. After death our Sanctification ſhall be perfect, and not as here in part. Faithfull men ſhall be like Angels in heauen, readily, willingly, and chearefully to doe the will of God, As hearbs and flowres breede wormes by nature, yet wormes at length doe kill both hearbs and flowres: So Sinne breedeth Death in it ſelfe, and Death at laſt ſhall proue the bane of Sinne. As *Sampſon* could not kill the *Philiftims* but by his owne death, no more can Chriſtians get the conqueſt of ſinne, but by the loſſe of their liues. At the firſt (as was ſaid before) Death was ordayned as a puniſhment for ſinne; now God doth vſe it as a means to ſtop the courſe of ſinne. It was ſaid there vnto man, *If thou ſinne thou ſhalt dye the death*: but now it is decreed thou muſt dye, leſt thou continue in ſinne. That which then was to be feared, that men might not ſinne; muſt now of neceſſitie be ſuffered, that they may be freed from ſinne. Sinne hath taken ſuch a deepe roote in our bodies, that it cannot be deſtroyed without the deſtruction thereof. Like the Leprous houſes, ſtrongly infected, nothing would ſerue to purge them, but needes they muſt be pulled downe: Our corrupt fleſh and nature muſt quite be plucked vp by the rootes, leſt any ſpur or ſprig remayning, the buds of ſinne

sinne doe sprout afresh from the same, our olde house must be plucked downe, that so they may be built againe, as new Temples to the Lord. Sinne (saith one) neuer ceaseth to be in our bodies, vntill we come to be blessed with a shuffle.

Epiphanius contra heres. lib. 2. sect. 1.

5.

If there could any humane receipt be prescribed to auoid all crosses and afflictions, with death it selfe, it would be purchased of some at any rate: but both it is impossible that earth should redresse that which is sent from heauen; and if it could be done, yet the want of miserie would proue miserable vnto vs: For the minde of man being cloyed with continuall prosperity, would grow a very burden vnto it selfe, loathing that at last, which intermission of trouble would haue made full sweet. Giue a free horse the full reynes, and hee will soone be tyred. Summer would be no summer, if winter did not lead it in, and follow it out.

6.

Math. 8. 9.

Paine, pleasure, griefe, sicknesse, health, with death it selfe, be Gods Souldiers, which Christ our Captaine hath vnder his gouernment; if he bid them goe, they goe; if he bid them come againe, they come; if hee bid them doe this or that, they performe it. All euill, and consequently death it selfe, are profitable and medicinable, to the children of God, whither they be sicknesse of body, pouerty, worldly losses, depriuation of friends, &c. which (if they be vndergone as the fatherly chastisements of our good God, for our reformation) then are they wholesome remedies for our soules, for with such easie and short receipts God doth heale the sores of sinne, to spare our soules in the world to come. He sends afflictions as preuentions of sinne, as many be let blood before they be sicke, for feare of sicknesse. The superfluous sprigs of the Vine are pruned to make it more fruitfull; God doth diet his children, lest by riches they should grow proud, by sinne become insolent, by libertie waxe wanton, &c. All wicked instruments of our trials are but as Apothecaries, to make drugs to heale our infirmities; they are as Masons

to

to smooth vs (being as rough Stones) for the building, as
 scrubbers to varnish vs from the rust and canker of our
 corruption, as Scullions in the Kitchin, to scoure vs, and
 makeys bright vessels, for the Lords owne Table, Yea, all
 the crosses of the faithfull are but as vnflauorie Physicke,
 yet wholsome for the recovery of their sicke and sinfull
 soules. A sound body (saith one) many times carrieth with-
 in it a sicke soule. Some labour of the plurisie of pride, some
 of the dropsie of couetousnesse, some of the staggers of
 inconstancie, some of the feuer of luxurie, some of the le-
 thergie of idlenes, others of the phrensie of anger, &c. And
 it is a rare soule that hath not some sicknesse. Now crosses
 and afflictions are ordained of God as his medicinable re-
 medies. What though they be vnpleasant? they are Physicks
 it is enough if they be wholsome: not pleasant taste, but
 secret vertue and operation, commends the medicine. If
 they cure thee, they shall please in displeasing, or else thou
 lovest thy taste about thy soule.

7.

Surely we men are very fooles in the estimation of our
 owne good. Like children, our choise is led altogether
 by shew, no whit by substance. Though thou knowest
 what dish is pleasant to the eye, and taste, yet thy Physiti-
 an knowes best what is wholsome. Thou wouldest fol-
 low thy appetite too much, and wouldest dig thine owne
 graue (as it were) with thy teeth, but God ouer-sees thee,
 and ouer-rules thee. Wouldest thou then willingly goe to
 heauen? what better guide canst thou haue then him that
 dwelleth there? If he lead thee through the deepe sloughes
 and marish grounds, brakes, brambles, or thornie thickets,
 know thou that hee knoweth this to be the nearer way,
 though more cumberfom. Can there be in him any want of
 wisdome, not to foresee the best? can there be any want
 of power, not to effect the best? since what his power can
 doe, and what his wisdome seeth should be done, his loue
 no doubt hath done, because all are infinite? He willet
 not things because they are good, but they are good be-
 cause he willet them; yea, if ought had beene better, this
 that

that befaller thee had neuer beene. God willeth that he doth, and if thy will accord not with his, whether wilt thou blame of imperfection?

8.

If our affections might alwayes feed vpon Mannah, we would loath it: if our inheritance did stretch it selfe to the plaines of *Iordane*, we would enlarge it; and if our preeminence might reach to heauen, yet would wee raise vp our hearts higher. These were the itching humours of *Eush*, who thought not Paradise spacious enough for her habitation, nor the dainties of *Eden* sweet enough for her taste, nor the presence of God good enough for her company. But where the superscription of *holnesse to the Lord*, is ingrauen on the head, and the perswasion of godlinesse to be gaine, is ingrafted in the heart, there (saith a learned man) the lust of the world, and the dust of the earth shall be shuffed together as payres and pearles of equall price, accompt, and continuance. Therefore the Lord hath here choaked our fields with thistles, and wrapped vp all the treasure of the world in rust, that seeing the ground whereon we stand to be out of Paradise, and the stasse whereon we leane to be but rotten wood, wee might pray to God to haue the sword put vp that stoppeth vs from the tree of life; and those boughes cut off that shadow vs from beholding our sinnes, borne and sustayned in the body of Christ.

Exod. 28.36.

1 Tim. 6.6.

Gen. 3.24.

9.

Therefore the waters of troubles and afflictions are but as a bath to the faithfull, to cleanse and purge them from those corruptions they gather by walking in this dirty world. The chaffe and wheate both feeble the flayle, yet the chaffe is free from the Millstone, from the Fanne, and from the furnace; of these onely doth the wheat taste: and so happy is he that is ground and baked (as it were) in an ouen, and so made fit manchet for the Lords owne dyer. For though the chaffe feeble not the hardnesse of the Mill in grinding, nor the heate of the Ouen in baking, yet being good for nothing, it is cast forth, scattered with the winde, and trodden vnder foote. Such is the state of the wicked

Psal. 1.4.

Mat. 13. 38. 40. wicked : they are separate as tares from the corne, eyther to be burnt in his displeasure, or blowne from his presence. God in this life (knowing the dangerous temptations of his Children) doth sift and boult them with afflictions (the mother of humilitie, and true nurse of repentance) lest in time they should loose the experience of their knowledge and faith in Christ, and so seeke some easier kinde of life for flesh and blood. Neyther can we truly repent, vntill by some crosse we know this world to be a place of sorrow: for so long as we make our prosperitie a bulwarke to beat downe all harmes, we are to looke for aduersitie to beate downe the high sayle of our proud hearts, whereby we gad after our owne lusts, and leaue the anchor of peace, which is our trust in God.

10.

Neyther must wee thinke, that we shall euer be shut vp (as it were in a mew) to see and sustaine no euill at all. Let vs looke to fall but on our knees, because Gods hand doth hold vs. Let vs looke to be humbled, but yet in mercy, because the Lord sustayneth vs: for if this were not, what tryall and examination should there be of our faith? If our way lay alwayes (as in a fayre medow) that wee might run along (as it were) by the water side, into a shade, and that there should be nothing to crosse our desires, who could vaunt that hee had serued God with good affection? But when our way shall sometime be rough and ragged; when one while wee shall enter into a quagmire, and another while march on craggy rockes and stoncs of temptations, then shall wee haue the vse of a well exercised minde, in prayer, in repentance, and in contempt of this life. Thus it is requisite that Gods graces should not be idle in his Children, but set on worke by afflictions, whereby they may be knowne in due time and place; as also be taught, that though sometime they haue much in possession, yer that they hold but little in affection: and when God doth most aduance them, to feare their wants of humilitie. For if the Lord by multiplying his mercy increaseth our account, we are often to suspect
our

our selues for the vsing of Gods blessings, who often giueth that in iudgement, which he might denye vs in mercy; and often waineth vs from some things in his loue, which hee might giue vnto vs in his anger.

It is best here to be pressed and harrowed with the rake of Gods iudgements: and blessed are they that to their owne saluation, feelee sorrow and grieve in their body, whiles sinne may be both punished and purged. It is better for vs to runne to the Lord in this life, lest wee tarry till the Lord haue locked vs vp with the heauy fetters of desperation, when hee shall summon vs to the barre of his Iustice and Iudgement in the sight of his Angels, and (impanelling the great Inquest of his Saints against vs) shall denounce our fearefull and finall sentence of endlesse condemnation. As *Moses* Rod (saith one) striking the hard Rocke, brought forth water: so the Rod of affliction (falling vpon our stony hearts) by the working of Gods Spirit, mollifieth them to contrition, and oftentimes brings forth euen floods of teares to repentance. One compareth the crosses of Gods Children to a Fyle of Iron, that taketh away the rust of the soule: to a Pur-gation cleansing the body from ill humours: to a Furnace consuming the dross, and purifying the Gold, &c.

Numb. 10. 11.

Though the winde blow cold, yet doth it cleanse the good graine: though the fire burne hot, yet doth it purifie the best Gold. Afflictions are both sufferings and instructions. Though God be a chastising Father, yet a Father; though a launching Physitian, yet a Physitian, and therefore one that loues and cures: wee neede no more but lay open our grieve, and let him alone with the saluing, who seeth chastisements sometimes as necessary for the soule, as medicines for the body. When the waters of the Flood came vpon the face of the earth, downe went stately Turrets and Towers: but as the waters rose, so the Arke rose still higher and higher: In like sort, when the waters of afflictions rise, downe goeth the pride of life, and lust of the eyes, with the vanities of the world, but

12.

Gen. 7. 17. 18.

19.

our ſoules (as in an Arke) by a true and a liuely Faith, aſcend higher and higher, and draw nearer and nearer towards the heauen of heauens. Neyther neede Gods children care what crosseſſes they ſustaine: For as there is none more shamefull then the Crosse of Chriſt; ſo all the afflictions of Chriſtians are accounted his. If wee be poore, deſpiſed, imprifoned, or whatſoeuer is the fruit of ſinne, betide vs, God is not as man to turne away his face, but wee are the more deare in his ſight; and every crosse ſealeth the loue of Chriſt, who ſuffereth with vs, who like

2 Cor. 5. 21.

wiſe was made ſinne for vs, who knew no ſinne, that wee might be made the righteousneſſe of God in him. Who then can be diſcouraged with the afflictions of this life, or enuy at the wicked to ſee their eaſe and peace? No, no, theſe be but broken weapons, and cannot poſſibly enter to the heart of our ſoules, onely let vs take heede of ſinne, that it raigne not ouer vs, for therein Chriſt hath taken no part, and by it onely we are ſeparated from him.

13.

Eſay 54. 8.

When Gods children thinke themſelues furtheſt off from the Lord, they are neareſt to him; when they thinke themſelues to be fullſt of confuſion, then the Image of Chriſt is moſt liuelieſt within them. The Lord may hide his face for a while, euen a moment, as hee did from Chriſt, but hee muſt needes returne vnto vs with euerlaſting compaſſions: for the Image of his Sonne is cleare within vs. A bleſſed ſorrow, and woe full of happineſſe, that faſhioneth theſe dayes of our vanitie to the likenelle of the age of Chriſt, that with him at laſt wee might raigne for euer. A precious countenance it is, in the ſight of God, that appeareth without beauty in the eyes of men, and an vnſpeakable treaſure of ioy and gladneſſe engrauen in theſe veſſels that are but earth and aſhes. When Chriſt is the patterne (whoſe ſimilitude wee beare) who can be diſcouraged vnder the Crosse? *Vnto this hee hath predeſtinated vs, that wee ſhould be like vnto his Sonne,* in all afflictions, and ſo be honoured with him in the day of glory.

Rom. 8. 29.

Chriſoſtome

Chrysostome saith very well, that then wee haue most neede of Gods prouidence, when we are deliuered from aduersities; and then wee haue most cause of feare, when wee are freed from dangers. For like as wee doe much more feare the Lyon or Leopard, when they are let loose, then when they are chained vp: so our vntamed affections (when by prosperitie they are vnbrideled) are much more to be feared, then when by troubles they are curbed and restrayned. Hee that will be able to beare the crosse of all crosses; namely, Death it selfe, must first of all learne to vndergoe smaller crosses, as sicknesse in body, troubles of minde, losse of goods, friends, and good name; which may fitly be called little deaths, and the beginnings of Death it selfe. For the afflictions and calamities of this life, are as it were the harbingers and purueyers of Death: First therefore wee must learne to enterayne these messengers, that when Death (the Lord and Master himselfe commeth) we may in better manner welcome him.

14.
Chrysost. in
Psal. 9.

Whom God most loues, those hee most proues by afflictions. Why is it that in a Campe, the most perillous actions and attempts are committed to the most courageous and valiant Souldiers? Why doe Captaines send out the most choyse and resolute men of warre to giue the enemy a canvisado, to discouer away to winne a passage, or to driue them away that guard the same? There is none will say my Captaine hath done me wrong, but rather hee holds mee in great esteeme: So Gods children reioyce in their tryals, whereas cowards and effeminate men lament and weepe. God deales with his elect, as Masters doe with their Schollers, who set them the greatest taske, of whom most hope is conceiued. To be in daily dangers, maketh vs lightly to esteeme the same. Thus are the bodies of the Mariners hardened vnto the Sea: thus come knobs in the poore labourers hands: so are the souldiers armes strengthened for the Speares and Darts, and the members of those that runne made nimble for the

15.

race, And in very deed, that part in any man is the ſtrong-
geſt, that moſt is exerciſed by paines and toyle. There is
none ſo firme and ſolid a tree, as that which the windes
oſtneſt beate vpon: for being thus beaten and ballaſted,
it knitteth together and ſpreadeth the rootes more firmly
in the ground. The fire tryes the gold, and miſery men of
courage: There is no peace without war, no reſt without
toyle, no crowne without crolles, no raining without
ſuffering, no glory without ſhame and ſhaking in this wo-
full world.

Seneca.

16.

Many would feed vpon manchet, and alwayes tread
vpon Roſes: I meane in ſeruing God they would be freed
from all afflictions. They loue *Canaan* (with the *Iſraeli-
tes*) but they loath the wilderneſſe. The running waters
of *Shilo* they would taſte, but the rough ſtreame of *Iordane*
they cannot tallage. *Iames* and *Iohn* would haue the ſeate
of honour, but they would not drinke of the bitter cup.
But wee muſt know that the way to heauen is not ſtrewed
with flowers, but ſet with thorns, yet is it both the ſtraight
and the right path to immortall glory. The perſecutions
and troubles of Gods Children ſhall neuer ceaſe, till the
World be without hatred, the Diuell without enuy, and
our Nature without corruption. Euen the ſweeteſt of all
flowers hath hiſ thornes, and who can determine whe-
ther the ſcent be more delectable, or the pricks more peril-
lous? It is enough for heauen to haue absolute pleaſures,
which if they could be found here below, certainly that
heauen of heauens, (which is now not enough deſired)
would then by ſuch meanes be altogether feared. God
here compoundeth our pleaſures to the faſhion of our
ſelues, ſo as the beſt delights we haue, may ſtill fauour of
the earth: thus God doth weary vs in the world, to weane
vs from it.

Marke 10. 35.

17.

And for Death it ſelfe (which by nature wee ſo much
abhorre,) God hath mitigated and broken the ſorrowes
thereof, that though they tyre the fleſh, and amaze it for
a ſeaſon, yet they cannot extinguiſh the hope of a Chriſtian.

For

for what can Sinne (the sting of Death) preuaile against vs, being pardoned in Christ? The abundance thereof causeth abundance of grace, and the greater remission of sinne procureth the greater loue of God. What therefore can Sathan gaine by his assaults, but to multiply the reward, and make the Crowne of Gods Saints farre more glorious by their sufferings? Death may put out our carnall eyes, yet Sathan hath not whereof to reioyce, so long as Faith inlighteneth the minde, neuer remouing her eyes from Christ Iesus crucified: So forcible and effectuell is the spirituall contemplation and insight of Christ crucified, that it turneth despayre into hope, and hope into ioy most glorious and vnspeakable.

The humbling Bee hauing lost her sting in another, doth still notwithstanding make a grieuous noyse, by her often buzzing about our eares, yet wee know she cannot hurt vs: So Sinne and Death hauing lost their sting in Christ, doe not as yet leaue their murmuring, but with furious stormes of temptations seeke still to terrifie our soules, though not able to wound vs to euerlasting death. Indeepe Death may fray vs at the first sight, as *Moses* rod turned into a Serpent, made him flye from it for the present: but through confidence in God (who hath willed vs not to feare) wee shall finde it a blessed meanes to diuide the waters of many tribulations, to make vs a passage from the Wilderneise of this world, vnto the heavenly Land of eternall rest. Neyther can Death separate vs from God, though it be fearefull to the flesh, to see his prefixed end: nay, nothing hath greater power to ioyne vs to God, through the death of him that conquered Death. And must it not needes be ioyfull to a Christian, to be freed from this wicked life, wherein euery day is the messenger of fresh sorrowes, and wherein hee findeth his corruption so burdensome? and therefore he is ready most chearefully to imbrace it, as the Souldier that commeth (after his valour shewed in the field) to be made a Knight, or the King that goeth to his Coronation: for then they

18.

Exod. 4. 3.

Exod. 14. 16. 1

shall not haue Reeds but Palmes in their hands, (to shew their triumph) and not to be crowned with thornes (as Christ in this world with his members are in mocking): but with immortall glory with God and his Angels, in the highest heauens.

19. To conclude, Death is the key of the King of heauen, which in mercy he sendeth to deliuer those that loue him, from the irkesome prison of this body of sinne. It is the gate through which Gods friends escape from whole troupes and swarmes of euils. This whole wretched life (rightly considered) is nothing else but a continuall crosse and death of the olde man, that being once mortified in all our members, hee may most gloriously be transformed into the Image of God. For like as there can be no generation without corruption, for so much as that thing which is, must perish, that that thing may be made which is not: so this spirituall regeneration and transformation of man into God cannot be effected, vnlesse the old man be first destroyed by death.

CHAP. VI.

Gods Children in this world (as strangers and Pilgrims) haue hard entertainment, their true heauen and happinesse cometh hereafter.

Self. 1.



But for as much as the faithfull (while they liue in this world) are as poore strangers in their voyage, and passengers by the way in their iourney, they must fit themselves for all assayes, regarding neyther the winde nor the weather, soule nor faire. Such as they finde, they must take in good part. There is small prouision for strangers vnlooked for: as they come they must be accounted of. Happy sometime they thinke themselves if they may haue any lodging in their Inne, if it be but bare house-roume it must serue their

turne

turne for the time. The best lodgings are here taken vp for great States, Christ and his Mother must be glad of a Stable. The dainties and delicates are provided for the Nobles and great men; the bread of aduersitie, and water of affliction are commonly the diet of Gods dearest children; vntill the time of their refreshing come in a better life. Here for a little they shall weepe and mourne, till hereafter God send them such exceeding ioy that none can take away.

Luk. 2.7.

Esa. 30. 10.

Act. 3. 19.

Ioh. 16. 10.

And when Gods children are well vsed in their hosteries, yet no allurements can make them stay long, but that (after their baite) they haste on their iourney: Neither will they much be discouraged, with their lets and impediments, but still comfort themselues, hoping this day that to morrow will be better; howsoeuer they still lagge on, that they were at home. And because the time is but short, they weepe as they wept not, and so likewise they square out their mirth, that nothing may long stay them in their trauell, or much either allure or disturbe them. As Trauellers therefore that haue a long iourney to goe, prepare for the speedy and happy expedition thereof: so must Christians (saith one) make ready the chariots of good consciences, the horses of seruent prayer, the oyle of holiness for their Lampes, the sword of the spirit (which is the word of God) and the shield of faith, that so they may resist and overcome all their enemies, and constantly proceede to their iournyes end.

2.

1. Cor. 7. 29.

Eph. 6. 16. 17.

Inquire and you shall scarce finde out one faithfull man to haue had sound ioy or contentment in this world. All his promises (saith a Father) are lyings, like the false Prophets of *Abab*; his oathes manifest periuries of *Isabels* false witnesses: The loue of the world, is like *Dalilabs* to *Sampson*; his friendship a *Judas* kisse; his imbracing the deceitfull murdering of *Isab*; his wine is gall, his meate venomous poyson. He that doubteth, let him stand a farre off, and view the world (for they that approach neare can neither see God, nor know themselves) and hee shall see

3.

1. King. 22. 6.

1. King. 21. 10.

Iudg. 16.

Math. 26. 49.

2. Sam. 10. 2.

Apoc. 17. 4.

Gen. 19. 18.

Gen. 29. 13.
1. Sam. 18. 17.
& 19.

Pfal. 9. 6.
Iob 13. 12.

4.

with *Abraham* a filthy smoake, ascending from the world (as it were from *Sodome*) ready to strangle him, if he flie not from it. This deceitfull world (saith one) is like to wretched *Laban*, which promised poore *Iacob* faire *Rabel* for his seauen yeeres seruice, and in the end deceiued him with bleare-eyed *Leah*. Like vnto *Saul* that promised *Micoll* to *Dauid*, yet must he be pleased with *Micoll*, -or goe without. And what false and faire promises doth it daily make of long life, health, wealth, and promotion, and yet cuts some off in the midst of their daies, and bringeth others to beggerie and disgrace? Goe ye (if it were possible) ouer the whole world, behold Countries, and view Prouinces, looke into Cities, and harken at the doores and windowes of priuate houses, of Princes Pallaces, secret chambers, &c. and you shall heare and see nothing but lamentable complaints, one for that he hath lost, another for that he hath not wonne, a third for that he is not satisfied, ten thousands for that they are deceiued of the world. Can there be a greater deceit then to promise renowne, and memoriall (as the world doth to her followers) and yet to forget them as soone as they are dead? Who doth remember now one of many thousands that haue beene famous Capraines, Souldiers, Counsellours, Dukes, Earles, Lords, Ladies, Kings, Queenes, and mighty monarches in the world? hath not their memory perished with their sound? and is not their remembrance as ashes vnder foote?

The shewes of the world are glorious in appearance, but when they come to the prooffe, they are in effect as light as feathers; when they come to waight, they are but smoake; when they come to opening, they are but rags. The propertie of the world is to blinde those that come toher, that they cannot know their owne estate, euen as a Rauē that first picketh out the eyes of a sheepe to daisell her from seeing what way to escape her tyrannie. To be short, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons that possibly can be deuised. It hateth them that loue it, it deceiueeth them that trust it, it afflicteth

afflicteth them that serue it, it forgetteth them most that trauell for it, & damnethe them that follow it. It will requite vs as *Nabal* did *Dauid*: *Who is the Sonne of Ishai that I should know him?* &c. This whole world is nothing else but a maine Ocean Sea of infinite troubles, and calamities, and scarcely canst thou finde any house (in all this land of Egypt) free from sighing, mourning, grieve and sorrowes.

1 Sam. 25. 10.

Exod. 12. 30.

5.

Wherefore seeing this world is such a thing as it is, so vaine, so deceitfull, so troublefome, and so dangerous; seeing it is a professedemie to Christ and Christians, and therefore excommunicate and damned to the pit of Hell; since it is an Arke of trauell, a Schoole of vanities, a seate of deceit, a laberinth of horroure: since it is nothing else but a barren wilderness, a stonie field, a dyrtie swines-sty, a tempestuous Sea, a groue of thornes, a meadow full of Scorpions, a flourishing garden without fruit, a dungeon of Serpents, and poysonable Basiliskes: Seeing it is a foundation of miseries, a vaile of reares, a fained fable, a delectable fancie: Seeing (as *S. Augustine* speaketh) the ioy of this world hath nothing else but false delights, true asperitie, certaine sorrow, vncertaine pleasure, trauelsome labour, fearefull rest, grievous miserie, vaine hope of felicitie. Since it hath nothing in it (saith *Chrysostome*) but reares, shame, repentance, reproach, sadnesse, negligence, labours, terrours, sicknesse, sin and death it selfe. Since the worlds repose is full of anguish; his securitie without foundation, his feares without cause, his trauels without fruit, his sorrowes without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: Seeing these & a thousand thousand evils more are in it, & no one good thing can be had from it, who would be deceiued with this vizard, or allured with this vanitie hereafter? who would be staied from the noble seruice of God, by the loue of so fond a trifle as this world is?

*August. Epist. 39**Chrysost. hom. ad Pop. Antioch.*

6.

If the world were our proper Element (as the water for Fish) we had more reason to be so worldly minded; but seeing Christ hath said, *ye are not of the world*; for the loue of Christ we must forsake the world, as *Mathew* his gaine-
full

Ioh. 17. 14.

Math. 9. 9.

Acts 2.2.

Herodot. lib. 4.
Phil.2.
Bernard Cant.
serm. 4.

Rom. 11. 36.

Num. 10. 17.

3. Note

full receipt of custome, when he was called away. It is commodious to the life of the Fish to liue wholly in the water, but it is hurtfull to the soule of man to be giuen wholly to the world. For to get worldly gaine, the body would faine liue: but the desire of heavenly glory must make it glad to die. Worldly cares make a man very vnresty with himselfe, but the comforts of Gods spirit are a Superfedear to them all, and giue him his absolute *quietus est*. So that as the holy Ghost filleth the house, so grace, peace and ioy in the holy Ghost, fulfilleth the heart. And as he that walketh in the warme Sun, neuer desireth the light of the Moone: so he that walketh in the way to heauen, will neuer so much respect his affaires vpon earth. The world rather feedeth then slacketh our appetites, as Oyle doth the fire, Man laboureth to labour, and careth to take care, plowing vpon the rockes, and rowling euery stone for his gaine, and is neuer at rest; likened (by one) to a people in *Africa*, that are at warres with the winde.

But all creatures haue their rest from God. He is God of all (saith *Bernard*) not that all things are of his nature, but because of him, by him, and in him, all things consist. A Stone cast out of a sling neuer resteth vntill it come to his centre: so God (whose centre is euery where, and circumference nowhere) is our onely rest, and without him (who is onely infinite) our desires are neuer replenished, which are infinite and endlesse. We must therefore passe through this world (as the *Israelites* passed through *Edome*) who onely desired to goe through, and to make no stay at all: what should we set our delights in this *Edome* of the world? our passage through it is all we should require; we spend our goulden daies of prosperitie (as ill husbands waste their substance) we know not how, and are in a manner so carelesse, as if God were bound to bring vs to heauen whether we will or no.

God hath set the earth vnder our feete that it should not be too much esteemed. The world it selfe is of a round figure (saith one) but the heart of man is triangular, and so com-

comprehends more then the world. Our bodies walke on earth, but our soules should be in heauen, by heauenly desires; and we should frame our affections in forme of a Ship (that is, closed downeward, and open vpward) in a hearty desire of happy state. Let my minde (saith *Augustine*) muse of it, let my tongue talke of it, let my heart loue it, and my whole soule neuer cease to hunger and thirst after it.

Gods children in this world (with their tryals and troubles) are tilled and manured as the ground, to be made fruitfull and fertill, and are here proued (with *Symon of Cyrene*,) euery one with his crosse, and must thus be contented to accompanie Christ to his Kingdome. Manifold troubles are incident to all who are departing from the myre & durt of *Egypt*, to doe sacrifice to God, who yet will bring them into a good land, that floweth with milke and hony. Here we are a flying before many *Iesabels*, here we sit in darkenesse, and see not the true light which shineth in glory. Here wee are poore captaines (as in *Babylon*) how should we sing and reioyce in this vale of teares, in so low and marshie a soyle, naturally so subiect vnto moysture? This farre Country is full of penurie and sorrow, no plenty, no musicke vntill wee returne vnto our fathers house; while wee are on this side *Iordane* wee are amidst many troubles and tryals, we must looke for no other, vntill we come into the heauenly land of rest; and what is it to liue long, but to be troubled long? *Noahs* Doue, at her first flight from the Arke, fetched many retyres, but could finde no resting place, till *Noah* opened the window to take her in againe: So may our poore soules soare a time (by lifting vp many a sigh and supplication to God) who at last will open the window of his heauenly Arke, and then (and not before) they shall finde safe footing after these worldly floods, for sure repose and rest. Here we doe but sowe with teares, there we shall reape in ioy. Here our earthly houses are like the Tabernacles that were moueable, there they shall be like the glorious Temple.

9.

Mat. 27. 32.

Exod. 8. 25.

Psal. 137. 4.

Luk. 15. 13. 14.
23. 25.*August. de uer.
bis dom. serm. 70*

Gen. 8. 9.

Psal. 126. 5.

2. Cor. 5. 1.

Psal. 84. 5.

Psal. 84. 5.

Temple sure fixed. *Blessed are they indeed that dwell in thy house, O Lord of Hosts.*

10.

Those that at mid-day desire to see the superiour planets and lights, must goe downe into a wonderous deepe pit, from the light of the horizon wherein they liue, (this is an Astronomicall experiment :) so to behold the light inaccessible and ioyes of heauen, wee must be farre removed from the loue and delights of this inferiour world, whilst we set our affections on earthly things, wee seeke for no better (for wee looke for no higher.) So long as

Luk. 19. 3. 4.

Zacheus abode in the praise among the other people, hee was vpon to low a ground to looke on Christ, till hee climbed higher. Seafaring men, that haue long bene weather beaten (in the surging Seas) are wont to shout for ioy when they discerne the shoare: So should Christians reioyce (after so manifold stormes of this raging world) to draw so neere by death, and by faith, to see a farre off their heauenly harbour, and place of endlesse rest. Worldlings are like the *Reubenites*, content to stay on this side Iorden, because it was a place fit for their Droues and cattell, and nothing regarded the promised land: so many desire to stay here and goe no further, esteeming the profits and pleasures of this temporall life, more then of the incomprehensible ioyes of life eternall. They are so satisfied with earthly things, that they sa- uour not heauenly, &c. men led captiue into a forraine Country from their infancie, doe not onely forget their naturall language, but euen the desire of returning home: but to the truer Israelites, all is wearinesse, vntill they come into the land of rest.

Numb. 32. 4. 5.

11.

Augustine writeth of certaine beasts (that are so patient of thirst) that seeing many puddles, and other waters, will yet neuer drinke, till they come to a fountaine that is very cleare and cleane: so should the faithfull stay their desire till they come indeed to the true waters of comfort, so fresh and cleare: Here we must but recreate our selues, retaining still our thirst, vntill wee come to drinke our fill

fill at the true fountaine of blisse and happinesse. The worlds manner (saith one) is the *serues* manner, who were wont to bring the best wine first, but Christ obserues his old manner, and keepes the best wine last. The *Israelites* many and often times murmured in the wildernesse, thinking that after their deliuerance out of *Egypt*, they should presently haue all sweetnesse and abundance: But they were deceiued, God kept that vntill they came into the land of promise: wee must not looke for our happinesse here, God reserueth that till hereafter. Here euery day we must be gathering Mannah, but when the high Sabaoth commeth, then wee shall cease. *Ioseph* gaue his brethren prouision for the way, but the full sackes were kept in store vntill they came home to their fathers house. God giues vs here a taste and assay of his goodnesse, but the maine sea of his bountie and store, is horded vp in the kingdome of heauen. In this life *Adam* shall eate his bread in the sweate of his browes, in labour and sorrow shall he eate thereof, vntill he returne vnto the earth, out of which he came: as if the daies of man (by reason of sinne) were nothing else but the daies of sorrow, because euery day hath her griepe, and euery night his terrour. The Christian soule shall neuer sing her sweetest song, vntill she come to beare her part with the Saints in the ioyfull quire of heauen. Wherefore if our inheritance be that wee shall raigne as kings, why put we our selues in such slaerie of creatures? If our birth allow vs to feede of bread in our fathers house? why delight we to eate huskes prouided for the swine? If a golden prize be propounded to such as winne the race, and winne the goale; why step wee aside to follow flies and feathers in the ayre?

Ioh. 2.10.

Gen. 41.25

Mar. 6.32.

Psal. 92.5.

Luk. 15.16.

CHAP. VII.

The faithfull in this life are subiect to manifold infirmities, their bodies and soules are vnder the thraldome of Sinne, and corruption, but Death breakes their bonds, and setteth them at libertie.

Self. I.

Rom. 7. 14. 15.
18. 24.



Most lamentable and fearefull is Saint Pauls complaint (in the person of the faithfull) that he is carnall and sould vnder sinne, doing those things which he hateth, and omitting the good things he willeth: that in his flesh dwelleth no good thing, and therefore crieth out (as a miserable caitiue) to be deliuered from the body of this death. For as man at the first by sin rebelled against his maker: so all things (while he liueth) shall rebell against him; euen man against himselfe, the flesh against the spirit: yea, both of them doe what wee can are lyable to the tyrannie of sin, which (as a foule and an vncleane spirit hauing entred) will not againe (without much renting and torment be driuen out a doores? And were it not that our strong man armed (far greater then sinne) had dispossessed him with violence; desperate and forlorne had beene our estate: yet here in this life the battell is but begun, and must continue all our tearme (as we haue heard,) onely death must end the wars, and make our conquest pleasant. God here will haue vs humbled all our daies, before he will fully exalt vs, when all times and daies shall cease.

Luk. 11. 22.

Apoc. 10. 6.

2.

Rom. 8. 12.

The corruptions of this life, and manifold infirmities of our nature, shall be as gyues about our legs, and fetters about our feete, to shew our guilty condition, and what we are. He therefore that desireth so greatly to liue, is like a foolish prisoner, delighting in his bolts, that may be free from his fetters; and careth not, that may goe out of the layle and will not. Shall the bruite beasts and senceles creatures

creatures (being subiect to vanitie) grone in their kinde for the redemption of Gods Sonnes, when they shall be freed from the bondage of sinne; and shall wee that are Christians, endued with reason, yea, and aboue reason, inlightened with Gods holy Spirit, (especially when it standeth vpon our ioyfull being, and euerlasting dwelling with God in heauen) shall wee not (I say) lift vp our mindes, beyond this rotnenisse of earth? Surely the very creatures shall condemne our backwardnesse herein, that we are worse then beasts bereaued of sense and reason.

Wee may say of our vnuly flesh (as one said once of a troublesome neighbour) *Neither can I liue with thee, neither yet can I be without thee.* Here our nature (like *Hagar* the bond-woman) is very disdainfull toward *Sarah* the free-woman, where the rebellious appetites strue against the regiment of Reason; where our wit (like another *Houah*) still prouoketh vs to reach of the forbidden fruit; where Sinne, like *Tarquinius* the proud, would tyrannize, & challenge so a perpetuall Dictatorship. We must not therefore commit the guard of our selues to this body of sinne, nor mingle our soules with the corruption thereof. Loyne with thy friends, not with thine enemies: the flesh is thine enemy, because it contradisteth the vnderstanding, and contends after nothing but to sow enimities and troubles. Mingle not thy soule therewith, for feare thou confound and defile it together: for making this commixtion, thy flesh (which should be a subiect) comes to contemne the soule, which ought to command as a Soueraigne, seeing shee giues life to the body, and the flesh (on the contrary) effects the death of the soule. Though the soule be infused into the body, yet wee may not thinke that shee is confounded with the body. Consider the light, for an example, though it peirce into euery place, yet is it not mixed therewith: wee must not therefore confound the office and effects of so different substances, but let it reside in the body to quicken, lighten, and gouerne the same.

3.

Gen. 16. 4. 3.

Gal. 4. 29.

Wee

4.

Wee see by experience when wee muse and meditate on a matter, wee would not willingly see any body: wee like not to heare any noyse about our eares; hauing sometime our minde so fixed on our thoughts, that wee see not that which is before our eyes. And in the night our cogitations are more firme, and wee conceiue the better of that in our hearts, which serues for our learning and instruction. Oftentimes many men close their eyes (when they would profoundly consider of any affayres) auoyding at such times the impediments of sight, otherwhiles seeking out some solitary places, to the end no company may hinder their contemplations. For this body of ours procureth diuers employments which dulleth the soules poynt, and slackens our intentions. Well therefore said *Iob*; *Thou hast made me of the clay and slime*. Our soules are (as it were) plastered with the flesh, but they dissolve not into it: *Thou hast apparelled mee with skynne* (saith hee) *and flesh, thou hast enterlaced mee with bones and sinewes*: so that our soule is confined and extended through the sinewes, that many times shee is made stiffe (as it were) thereby, and sometimes crooked by the heavy affections thereof.

Iob 10. 9.

Verse 11.

5.

Wee must therefore rouze vp our soules aboue the bed of our flesh, and rise out of this rotten sepulchre of the body of sinne, that wee may the more nimbly mount aloft towards heauen, and so retire from this dangerous coniunction of the body. Let vs chearefully march forwards towards our happy home: for what other thing is Death to the faithfull, but the funerall of their vices, and the resurrection of their vertues? Let vs therefore swiftly ascend (with the flight of loue) to that high and happy hill, where wee hope to rest. Let our soules soare aloft (like the Eagle) who flies aboue the clouds, shee glisters and shines afresh (by the renewing of her plumes,) shee raises her flight to the skyes, where she cannot be intrapped by the snare, like other foolish Fowles, which descending downward, are intrapped by the Fowler. So take

we

wee heede lest our soules (groueling on the earth) be inslaved with Sathans gins and worldly baitea.

Now the better to discerne the state of our soules, let vs learne of the Musitian, who (according to the songs that he singeth, or playeth, vpon the Lute, Harpe or Recorder) hath his countenance and passions accordingly framed and affected: So the soule which vseth the body, and playeth vpon it (as an Instrument of Musicke) if she be sage, wise, and godly, will expresse (as it were with her fingers ends) the most inward parts and passions; so that a pleasant harmony of good manners will redound thereof, and we shal see her obserue such melody in her thoughts and affayres, as that her deliberations and executions, will most sweetly accord. It is the soule therefore that needeth the body, but as an instrument; and therefore soueraignetic is one thing, and seruice another: and there is great difference betweene that which wee are, and that which wee ought to be.

As the Bee doth fall among the weedes (which seeme sweet flowers) and lights on this, and sits on that, and tasting all, is pleased with none, but flies away: so here the faithfull soule findes no delight in these flowers of sinfull flesh and worldly weedes, but like *Noahs* naked doue, returns againe whence she was sent, and soares to heauen: No more then shall Gods Children paine themselves in heaping together these exhalations of the earth, for the heauens shall be ours, and this masse of earth (which euer draweth vs to the earth) shall be buried in the earth. No more then shall wee weary our selues with mounting from degree to degree, and from honour to honour; for wee shall highly be raised aboue all heights of the world, and from on high, laugh at the folly of all those wee admired, who fight here foolishly for lesse then a poynt or an apple, like little children. No more then shall we haue such combats in our selues, for our flesh shall be dead, and our spirit in full life; our passions buried; and our Reason freed in perfection. Our soule deliuered out of this soyle

L

and

6.

7.

Gen. 8.9.

and filthy prison, shall againe draw her owne breath, recognize her ancient dwelling, and againe remember her former glory.

8.

*Philip Morney
de morte.*

Gen. 22.9.

*Ambr. de bono
mort.*

This flesh which wee feele, this body which we touch, is not properly man : Man is from heauen, heauen is his Countrey, and his Ayre. That hee is in his body, is but by way of exile and confinement. Man (indeede) is soule and spirit, man is rather of celestiall and diuine qualitie, wherein is nothing grosse or materiall. This body (such as it is) is but the barke and shell of the soule, which must needes be broken, if wee will be hatched for a heauenly life, if wee will truly liue and see the light. Wee looke but through false spectacles; wee haue eyes, but ouer-growne with pearles; wee thinke wee see, but it is in a dreame, wherein wee see nothing but deceit. All that wee haue, and all that we know is but abuse and villany: Death onely can restore vs both life and light. And yet so blockish are wee, that wee thinke shee comes to rob vs of them. Though our soule (now for a while) be bound to our bodies (as *Isaack* was tyed to the Altar) yet so soone as the bonds are loosed, it mounteth vp to heauen, a place of ioy and blisse. Death deprives the soule of no good, but (freeing it from the burden of the flesh) makes it fitter for goodnesse. It is the very graue of sinne to the faithfull, and the instrument and meanes to raise them vp to the life of righteousnesse: through it the sinfull bodies are resolu'd to dust, that so defiled the soule, and so the soule (once separated) aspi'reth to the heauenly Spheares.

9.

The nature of the earth (saith one) is cold and drye: so are our earthly affections to deuotion and pietie. The earth stands still without motion, and hath the circumference carryed round about it: so Gods benefites compasse earthly men, and yet they are nothing moued. The earth doth often extinguish hot and fiery exhalations, which otherwise would ascend: so doe earthly affections, many holy and heauenly motions of remembering our latter end:

But

But the qualitie of the earth (which wee should imitate for our good) is to be fruitfull after tilling, because that the ground which bringeth forth bryars and thornies is subiect to a curse. Heb. 6. 7. 2.

The dearest children of God (here in the flesh) are as poysoned vessels washed by the holy Ghost, wherein notwithstanding there rests some taste and tallage of the former corruptions: But the reprobate and wicked, are as barrels full of poyson (infused of the Diuell) wherein the spirit of God neuer shewed his power. Sinne (in the regenerate) hath a deadly wound, and is like the Sun faintly appearing through a thicke cloud: but in the wicked it hath a full and violent course. Yet if wee haue receiued but the earnest-penny of Gods Spirit in this life, wee shall be sure to receiue our full wages and pay in the life to come. Neyther neede wee be dismayd that we limpe with *Iacob*, and be imperfect in this life: for if wee had no infirmities, wee should be as proud as the Diuell, whereas now they serue to humble vs, and make vs thankfull vnto God, so mercifully restraining them, and so fatherly passing by them, and so they serue to multiply our grones vnto God, the sooner to be freed from this body and bondage of sinne. God dorth here buffet his children with their imperfections (as he did *Paul*) lest they should grow insolent. Now the Lord will trust vs no more with perfection, since *Adam* lost it in Paradise, but will exercise vs with our weakneses, lest wee should step into our old mothers conceipt, to thinke our selues Gods. And thus the Lord cureth our grosse sinnes by our infirmities, eu'n as the best Triacle is made of poyson, and the skinne of a Viper is the best cure against the sting of a Viper. And though our infirmities be simply euill, yet qualified and tempered (with God our Phylitians hand,) they are turned to our good. 2 Cor. 1. 32
& 55.
Ephes. 1. 13. 14.
Rom. 8. 15.
Gal. 4. 6. 7.
Gen. 32. 25.

If God be on our side, who can be against vs? Nay, rather (saith *Chrysostome*) who is not against vs? But howsoeuer they are against vs, they shall not long trouble vs: for 2 Cor. 13. 7.
-note
Rom. 8. 31.
Chrysost.

Leuit. 25. 10.

God is a recorder of our patience, and Death the finisher of our paine. And though the heavy burden of our sinfull flesh doe load vs, yet lightfomnesse it is to a Christi- an to thinke that the way is not long. The traueßer thin- king of his Inne (but especially of his home) which is the end of his trauell, goeth more chearfully on to the end of hisiourney. The bond-man calling to minde the yeares of *Iubilee*, endureth with more patience the yeares of his bondage. Great are our troubles and trauels in this life, but saluation will one day make amends for all; when wee shall once be landed on the shoare of perfect securitie, and be deliuered from all toylefomē labours, &c. Happy, yea, thrice happy and blessed shall the faithfull be, being departed from a shadow of life, to true life it selfe; from darknesse to light, from trouble to rest; from sinfull men to the most holy God; when the battell of their war- fare shall be ended, and they quite freed from al the throes of Sinne and Death.

12.

One faith well, that the word of God is swift, and it re- quireth a speedy follower: if speede in following, much more in attayning: if speede in the body (which is a bur- den of sinne) much more when the soule hath put it off: if vnder the crosse wee groane, and yet goe forward; with how much more speede shall wee haste to the Crowne, when all teares shall be wiped from our eyes? And if it be true of a glorified body (as *Augustine* speaketh) that the body is straight where the minde will; how much rather shall a sanctified soule (disburdened of the body) passe with speede to him that gaue it? The spirituall body rais- ed vp from the graue (by the spirit of Christ) shall againe (being vnited to the soule) obay it with admirable faci- litie, all sēse of trouble being taken away, and all cor- ruption and slownesse remoued: when all frailtie and earthly pollution is conuerted and changed into heauen- ly puritie and stedfastnesse, which shall not neede eyther meate or drinke, but liue for euer by the quickening spirit of Christ.

Eccles. 12. 7.

*Aug. de ciuit.
dei. lib. 3. cap. 20.*

Man, of woman, is borne in travell, to live in misery: Man through Christ doth dye in ioy, to liue in felicitie. Hee is borne into the world with cries, vttering at his entrance his miserable estate: Straight (as hee departeth) with ioyfull songs hee prayseth God for euer. Hee is scarcely in his Cradle, but deadly enemies assault him: yet after death no aduersaries can annoy him. Whilest he is here, he displeaseth God: when hee is departed, he fufilleth his will. In this life hee dyeth through sinne: in the life to come hee liueth in righteousness. Through many tribulations on earth is hee still tryed, (as gold in a furnace) but with holiness vnspcakable (in that heauenly life) is he indowed for euer. Here he dyeth euery houre: there he liueth continually. Here is sinne, there is righteousness: here is time, there is eternitie: here is mortall hatred, there is heauenly loue: here are paines and perils, there is pleasure and safety: here is misery, there is felicity: here is corruption, there is immortalitie: here wee see vanitie, there shall wee behold the Maiestie of God, with triumph and vnspcakable ioy, in glory euerlasting. Seeke we therefore the things that are aboue, where Christ Iesus our Saviour sitteth in his Maiestie to receiue vs.

13.

Iob 14.1.

Gods Children (in this world) are cast (as it were) into a sea of melting glasse, to see the for a time, and boyle in, and in great perplexitie to shift for themselves: but at length God will dragge them out to the shoare, and giue them ease in that blessed life to come. Sinne, with all misery, afflictions, and death it selfe, shall be shut vp in hell, (as in the proper place:) and the passing from death to life doubles the ioyes of eternall life. As those that haue escaped many dangerous shipwrackes on the sea, greatly exult when they come to shoare.

14.

Apoc. 15.2.

Mans habitation here is in houses of clay, he leades his life in vile and irkesome sort: here is no firmenesse of iudgement, nor constancie in actions; yea, well-nigh no faith to be found amongst men. In the day many an afflicted soule desires the night, and when it is night, they wish

15.

2 Cor. 5.1.

for day, Bitter mourning they haue instead of meate, and salt bryne teares in stead of drinke. No ease from troubles, nor release from afflictions is here to be found : so that many desire deaths company, and cannot haue it; they sue to her for rest, and peace (as tyred sea-men) for the port and hauen. This world (to all Gods *Israel*) is an *Egypt* of indurable slavery: here (for a poore liuing) they make bricke and pots, without straw or stubble; they toile and labour for Onions and Garlick: here they lye (amongst rusty and filthy pots) and are made as Scullions. Their poore soules are sold for shooes, and cut to pieces as flesh to the pot; they are as bread and meate to vngodly men, and are daily swallowed vp: Their backs are broken with burdens, and their hands feeble with immoderate labours. None in comparison, here, regardeth the misery of poore *Ioseph*, though his feete be hurt in the Rockes, and the heauy gyues doe peirce his soule. This is the guerdon of the world, and the reward that the wicked ones repay to Gods elect, as naked they came into it, so naked they shall leaue it for all their toyle.

What comfort therefore may it be to the faithfull children of God, to be freed from this thraldome; and by Death (as Gods messenger) to be sent for of the King of heauen, with him to rest from their trauell, and to be blessed for euer, for their houses of clay, and earthly tabernacles, to take possession of heauenly habitations, glorious and eternall mansions, with the liuing God himselfe? To haue perfect libertie and freedome, for their miserable slavery and bondage; all fulnesse of ioy and comfort, in stead of their former sorrowes and calamities; neuer to hunger and thirst againe, being still fully fed and fraught with the pleasures of Gods house, and fully replenished with the dainties and delicates provided for the marriage of the Lambe? &c. Is not this a royall exchange and happy Mart? And therefore true is *Pauls* Position, that Death is the faithfull mans aduantage, and that to be with Christ is best of all. If *Peter* and *Iohn*, hauing but

Exod. 5. 7. 8.

Psal. 68. 13.

Amos 8. 6.

Micah 3. 3.

Amos 6. 6.

Psal. 105. 18.

Iob 1. 2.

1 Tim. 6. 7.

16.

3 Cor. 5. 1.

Apoc. 19. 9.

Mat. 22. 2.

Phil. 1. 21. 23.

a glimpse of Christs glory in the mount, could speedily be Math. 17. 4.
 resolu'd that it was best for them to dwell there; what shall
 we then iudge of the fruition of happinesse, and substance
 of glory, when the very shadow thereof is so beautifull
 and glorious? why therefore should we feare the sorrowes
 of death and graue, being fully assured of the comfortable
 presence and protection of God himselfe.

Therefore we reioyce (saith *Paul* of himselfe and the 17.
 faithfull) in all our tribulations and afflictions, and why Rom. 5.
 do they reioyce? because the loue of God is spread
 abroad in their hearts, through the holy Ghost. For as the 2 Cor. 1. 5.
 sufferings of Christ doe abound: so doe the consolations
 increase in Gods elect, to their exceeding ioy. Thus will
 the Lord, when sicknesse, sorrowes, and death it selfe ap-
 proach to his children, comfort and visite them vpon
 their death beds, ministring most sweet refreshing to their
 soules: With his right hand will hee hold vp their heads,
 and with his left hand, will he embrace them in his loue;
 he will couer them with his wings, and they shall be safe
 vnder his feathers; his faithfulness and truth shall be their
 shield and buckler: who now would not hasten to the
 fruition of such ioy, and continuall gladnesse of heart?
 And what man in miserie desireth not to rid himselfe from
 the daily sorrow and sadnesse of spirit: And since *videre*
Christum sit gaudere (as *Cyprian* saith) to see Christ be the
 reioicing of Christians, and that without the sight of him
 it is impossible for vs soundly to reioyce; what blindnesse
 and madnesse is it in mortall men, so to loue and embrace
 this vale of teares, and not rather hasten to that perfect
 ioy, that they can neuer loose? Wherefore hidest thou thy
 face? (saith *Augustine* to God) happily thou wilt say, no
 man shall see me and liue. Oh then Lord that I were dead,
 so I might see thee: Oh let mee see thee, that I may die;
 euen here I will not liue; die I would, yea, I desire to be
 loosed, and to be with Christ; I refuse to liue, that I may
 liue with Christ.

Cant. 2. 6 & 7. 3

Psal. 9. 4.

Cyprian, de
mortalit.

Aug in soliloq.

Phil. 1. 23.

CHAP. VIII.

The holy life, heauenly conuersation, chearefull death, and blessed departure of the faithfull, redeemed by Christ.

Seet. 1.



Phil. 3. 14.

*2 Pet. 1. 4. 5. 6.
&c.*

*Titus 2. 11. 12.
13. 14.*

Col. 3. 1. 2. 3.

1 Pet. 1. 15. 16.

1 Thes. 2. 12.

*Aug. lib. med. 8.
cap. 21.*

Ods children now being redeemed from Sinne and Death, and truely vnited to Christ by his spirit (whom they apprehend by an vnfaigned faith) cannot chuse, but shew forth the fruits of this their high calling, to the glory of him, that hath chosen them. And (being partakers of the diuine nature) they flye from the corruptions of the world, and giue all diligence to ioyne vertue with their faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindenesse, and with brotherly kindenesse loue, and these things (being among them and abounding) will keepe them from being idle and vnfruitfull. The grace of God to them appeareth not in vaine, but teacheth them to denie all vngodlinesse, and worldly lusts, & to liue soberly, righteously, & godly in this present world, &c. and being risen with Christ (from the graue of corruption, they euery day more and more seeke those things which are aboue, setting their affections where Christ sitteth, and not on the things that are on the earth, for they are dead to the world, and their true life is hid with God in Christ: therefore they labour to be holy (as he that hath called them to his kingdome and glory) is holy. They daily imploy themselues in reading and meditating of the word of God, in prayer and religious exercises of holy deuotion, loathing still this world, and sinfull life, daily growing to be spirituall and heauenly, hauing their affections and zeale inflamed with the loue of God. They say (with *Augustine*) O Lord, I delight to heare of thee, to talke of thee, to write of thee, to deuise of thee, and

and in my heart to print whatsoeuer I learne of thee. So must wee walke in these holy paths with all Gods Saints.

Godly deuotion and holy meditations (saith one) are as brine and pickle, to keepe and preserue this corruptible flesh of ours from the euill scent that breedeth in our nature, by originall sinne. They are as faggots and fire-brands that enkindle and inflame the loue of God in our hearts. And as the fish (out of the water) die forthwith, and the drops of raine (distilling from the clouds vpon the ground) doe quickly dry and drench vp, and the fire without fuell is soone extinguished: So our faith and loue, &c. (without these sanctified meanes) doe suddenly decrease. They are as precious perfumes, burnt in a polluted house, and sick-mans chamber. The sweet incense of prayer, and the sauory smell of that odoriferous balme of a lively faith and effectuell knowledge of God, purge and cleanse the corruption of our liues and vncleane desires. God hath chosen vs to be his glorious temple (in whom hee dwelleth by his spirit) therefore wee must haue our hearts purified by faith, and cleanse our selues from all filthinesse and vncleaneenesse both of bodies and soules, and so adorne the place of his presence and habitation with all vertue and holinesse. Hee that destroyeth the Temple of God, him will God destroy: for the Temple of God is holy, which you are. Saint Peter wil-
leth vs to gird vp the loynes of our mindes, teaching vs that as they which weare long garments (when they come in the foule wayes) doe take and gird them vp, lest they should tag in the way: So we whose mindes and affections doe traile (as it were) vpon the earth (trudging through this foule, and filthy world) must heaue them vp towards heauen, lest they should touch the damnable filth of sinne and wickednesse.

It is in vaine to boast of iustification, without the vnfained sanctification of Gods Spirit. For as there can be no fire without

2.

Psal. 14. 1. 2.

1 Cor. 3. 16. 17.

Acts 15.

1 Cor. 8. 17.

1 Cor. 3. 17.

1 Pet. 1. 13.

3.

Heb. 12. 14.

without warmth, and light: so neither can God by his spirit be in vs, or with any of vs, but he will also purifie vs from vice, and corruption: therefore wee must follow peace and holinesse, without the which no man can see the Lord. Christ hath crucified our old man, and put to death our vice and corruption, and shall wee reuiue the same? Shall we maintaine our Sauours enemies, and giue life againe to these deadly poysons of our soules? If wee will be Burgesses of heauen, we must be strangers to the earth: Where is the house of our Father, but in heauen? and there dwelleth our eldest brother Iesus Christ, and all our christian friends and kindred; Heauen then is our true Country, and on earth we are but trauellers.

4.
Exod. 34. 29.

2 Cor. 3. 18.

When *Moses* had conuersed with God but fortie daies vpon the Mount-Oliue, at his comming downe, his face shined and glistered with heauenly glory: So must we (being holding in a mirror the glory of our Lord Iesus Christ, in his word and Gospell) as it were with open face, and not with a vaile (as did *Moses*) be changed into the same image, from glory to glory, as by the spirit of the Lord. If (I say) but this short time, while we liue we be conuersant in heauen (by our most holy faith and fruits thereof, in all holy affections, thoughts, words and meditations) we shall in the end become heauenly, and spirituall, both in word and deede. As wee see by experience, when a country-man, hath beene trayned vp sometime in the Court, he forgetteth his clownish kinde of life, and becommeth a Courtier: Let vs therefore leaue the speeches, habit, fashions, and manners of this wicked world, wherein we liue, and inure our selues with the customes and course of the court of Heauen. Let all our thoughts, words and communication testifie, that (in spirit) wee are already there.

5.
Rom. 13. 14.

Cant. 5. 3.

Christ Iesus (whom all true Christians haue put on by baptisme, as a garment) is a most royall robe of grace, holinesse and sanctification; and shall we be so sloathfull to traile and trample him in the dyrt of filthinesse and sinne?

or

or putting him off, to put on the vile, and spotted garment of the flesh, by following the lusts thereof? When winter is once ouer, the nearer that the Sunne draweth vnto vs, the more doth the earth (being warmed with the heate thereof) fructifie and increafe; and the longer the daies are, the more worke we may doe: euen so the nearer the kingdome of heauen doth approach vnto vs (by the comming of Iesus Christ, the sonne of righteousnesse) or the nearer we draw to death, the more we should be inflamed in the loue of God, and all good workes. As the Sunne beames doe come to the earth, and yet are in the region from whence they are sent: so the mindes and soules of Gods children (though conuersant in the earth) are truly seated and settled with God in heauen, from whence they came.

Iudg. 23.

Let vaine-glorious worldlings, who (with the *Camelion*) liue by the ayre, and therefore are alwaies found gaping; and who haue (with the *Moone*) but a borrowed light in the world, and no true light of the word, and therefore still continue in waxing and waining; let such (I say) feede still their fancies with shewes and shadowes (all which shall end in a moment;) but let vs that are Christians liue the life of the righteous, that so we may die a righteous death, and liue in peace and happinesse, both here and hereafter. If we liue in the spirit, then let vs walke in the spirit. Our walking and behauiour is a sure and certaine signe whether wee be aliue or dead. If our walking and working be spirituall, then doe we liue in the spirit, but if our workes be carnall, we are dead in the spirit, neither haue we any thing to doe with Christ and his kingdome. As there is a resurrection to the life of glory, so is there also a resurrection to the life of grace. As the death of the soule went before the death of the body: so must the resurrection of the soule (from the death of sinne) be first, and then in due time will come the resurrection of the body. Sinne is a kinde of death: *this my sonne was dead, and is now aliue*: holy conuersation is a rising againe, and blessed

6.

Numb. 23. 10.

Gal. 5. 25.

Luk. 15. 24.

are

Apoc. 20. 5. 6.

Luk. 15. 24.

are those that haue their part in this resurrection. The prodigall Sonne by repentance found himselfe, who first by riot had lost himselfe: and therefore let vs giue him our life, who gaue vs life.

7.

Christians must be as birds, who for necessitie sake, are faine to stay vpon the earth; yet still (for the most part) are soaring in the skie, where they tune many a pleasant note; so should our thoughts be employed in things beneath, but our chiefe delights must still climbe higher, where true ioyes dwell; where no distracting thoughts can once disturbe them. Raise vp thy selfe O soule (saith *Augustine*) and thinke of that good which containeth all good. Our deuotion must not be as the Morning dewe, which vanisheth with the Sunne; nor like the leaues of Autumne that fall from the tree, but our goodnesse must abide so long as wee liue; yea, wee must rather yeelde vp our breath and being, then our faith and deuotion.

*August. de Rem.**Aug. de Spirit. et anima.*

8.

Every one feareth the death of the body, but few are affraide of the death of the soule. That which possibly cannot be auoyded, men seeke to shun; but to auoide sin (that they may liue for euer) few or none doe care. To labour not to die, is but trauell in vaine: this is to defer, not to auoide Death, but if we would take heede we sinne not, then neede we not be doubtfull after death to liue for euer. Simply to liue is not so good, except a man liue well and in Gods feare; for the Diuels and the damned liue, but better it were if they had no being. The soule without grace, is as the ground without moysture, which turneth to dust, and vanisheth, and like the barren earth accursed. It is as an vnarmed man, and one that is naked amongst the pykes and darts of his aduersaries. And since the earth was cursed for our sinnes in *Adam*, and our soules are saued by faith in Christ: let the direction of our thoughts to him be the messenger to our hearts, that our affections are in heauen; for we are not placed that wee should be planted here, but being bought from this earth

(by

(by blood) we should cleanse our selues in this world with water, that since some inferiour affections must needs be found here below; yet the dust onely may cleaue to our feete, and our head and hands lift vp to God.

9.

So shall we haue comfort in our death, being thus sanctified in our life, and it shall serue vs as a barge to bring vs to the haven of happy rest, which now is made (through Iesus Christ) the issue of all miserie, and an entrance to true safetie to all Gods elect. Christians therefore (one would thinke) neede not (as Pagans) consolations against death, but death should serue them (as a consolation) against all afflictions. So that wee should not onely strengthen our selues not to feare it, but accustom our selues to hope for it: for vnto vs it is not onely a departing from paine and euill, but an accesse and possession-taking of all happinesse and good; not the end of life, but the end of death, and beginning of life: because it is not to vs a last day, but the dawning of an euermoring day. Death now is the way to recover our former estate, being lost by our first parents. It is the meanes to translate vs from our mortall condition, to euermoring immortalitie and happinesse in Christ. Who therefore will not be glad to exchange for the better? Let them desire to liue in the world, whom it loueth and affecteth, but all true Christians it hateth euermore and despiseth.

Ambrose.

10.

What man being farre from home, would not hasten to returne into his country? and though he saile vpon the dangerous seas, would hee not hoyst vp the sailes of his Ship, and hasten his iourney with some hazard to come to the haven of rest, where he would be? Now this world is a forraine Countrie to all Christians, where they wander for a while; our home is the Paradise of God; heauen it selfe is the haven, whither Gods children must saile to land, and the way and passage (both by sea and land) is death, decreed of God; which to the godly (as hath beene said) is not an end of their liues, but an end of their sinnes. It destroyeth not nature, but reformes it. It curteth off our corruption, and restoreth vs to immortalitie. Whilst I
remaine

1 Cor. 15. 54.
55. 56. 57.

11.

August.

maine vpon earth, I am (as it were) in my wardship, but hereafter I shall have the full managing of all my goods. O happy dying, and blessed death, which art made so gainefull vnto me, why should I feare thee which bringest all sorrowes and feares to an end? Thy name is fearefull, but thy effect full of consolation; especially when I behold thee vnder his feete, which hath pulled out thy sting, taken from hell his command, and spoyled the diuell of his power.

The iudgement of God cannot afflict me, for that the Iudge is my aduocate. Sathan my accuser is condemned, & the Angels of the Lord are my defenders against him. The graue (though it gape wide) yet can it not deuoure me, for although I must rot in it, yet was it my Saviours bed, who was laid therein to sanctifie it for me, by his sweet funerall; and to prepare me there a chamber of rest. But O Lord suffer me not to die, before I begin to liue, nor to rot in the graue, before I be assured of my immortall inheritance in heauen: wound my hart with a holy sorrow, with thy soule with thy precious blood. Let other men desire to liue many years vpon earth, my longing is to aspire to the dayes of heauen, whereas one day consumes not another, but are endlesse, and eternall. The reward of life, the ioy of euertlasting saluation and perpetuall blisse, the possession of Paradise (which were lost by sinne) returne againe vnto vs as soone as we leaue this world.

12.

Cyprian. de mortalitate.

Now where cœlestiall things succede terrestriall, great, and inestimable things, those that are small and base, eternall, and euertlasting, such as are transitorie and fraile, is there any occasion so to wale and weepe? It belongeth to him to feare death, that would not goe to Christ, which beleueth not that then hee begins to reigne in heauen, when hee leaues the earth: wherefore wee must iudge of death, not as it seemeth in it selfe, but as it is in Christ. Naturally we desire to be, and consequently wee shunne death, which depriveth vs of our being heere. Death (I confesse) is fearefull to the dearest children of God, for a while, because it is repugnant to their nature:

yet notwithstanding we see our estate, being holden (as prisoners) in this body of sinne; so long as wee liue, and therefore we ought to long for the euerlasting life, which is promised vs after death. For when wee draw nigh towards death, then come we neere to it, and death is the very gate of life; assuring our selues that since Iesus Christ himselfe hath passed that way, we neede not be dismayed, that death shall conquer vs: for it is now (through him) but as a rebated sword, and blunted knife, whose edges and points are bowed and broken, which albeit they draw some blood, yet serueth it but to purge vs.

Neyther doth God euer suffer his Elect to depart this life without great comfort; vntill they haue seene their Sauour (with old *Simcon*) eyther in soule or Spirit. The life of this perswasion is the death of sinne; and such hope of eternitie, is the reuenge of iniquitie. Fye vpon sinne, whilest I behold my Sauour: fie vpon shame, whilest I behold my glory. Heauen is my hope, the spirituall visions of my heart are the impressions of my ioy. Therefore let vs shake off feare, and arme our selues to runne this race, not seeking any by-way, but keeping on the highway to heauen, whither Christ our capraine hath already conducted vs. in his flesh.

13.

Luke 228.29.

CHAP. IX.

The blessed and unspeakable happinesse, ioy, and immortalitie of the faithfull after this life ended.



Now that our desires may be further enlarged towards heauen, and our affections the better with-drawne from the loue of this deceitfull life, and world of vanities; it will not be amisse (at the least) to meditate on those compleat ioyes, which no tongue indeede is able to expresse, or heart of man conceiue, which Christ (by his bitter death and sufferings) hath

Self. 1.

Rom. 8. 18.

hath full dearely purchased for vs. Saint *Paul* counteth all the afflictions of this life that men can suffer, not to be worthy of the glory which shall be shewed, which he calleth *an eternall waight of glory*. Our afflictions here are but momentany and temporall; but the ioyes of heauen are eternall, not possible to be expressed. It is a shew beautifull, in sense wonderfull, in waight excessiue, in measure without bounds, in dignitie without comparison, and in continuance without end: yea, it is such and so great, that as one torment in hell shall make a reprobate to forget all his worldly pleasures; so the least taste of this glory, shall make the heyres of God to forget all their former miseries. This glory is like God the giuer of it, that must be imbraced for the excellencie of it, and thirsted after for the eternitie of it.

2 Cor. 4. 17.

2.

The ioyes of heauen as farre exceed these prison-joyes on earth, as Mannah in the Wildernesse did the flesh-pots of *Egypt*; and the bread that the lost sonne ate in his fathers house, the huskes he ate abroad with Swine. They are so great (saith one) that they cannot be measured, so long that they cannot be limited, so many that they cannot be numbred, so precious that they cannot be valued: yet wee shall see them without wearinesse, loue them without measure, and praise them without end. God in creating this transitory world (which yet is but a poore cottage to his eternall habitation) what power, what magnificence, what maiestie hath he shewed therein? what glorious heauens, and how wonderfull hath hee created? what infinite Starres, and other Lights hath he deuised? what Elements hath he framed? and how strangely hath hee compact them together? The Seas tossing and tumbling without rest, so well replenished with all sorts of fish; the Riuer running incessantly through the earth (like veynes in the body) and yet neuer to be empty, or ouer-flow the same. The Earth it selfe so furnished with all varietie of creatures, as that the hundred part thereof are not imployed by man, but remaine to shew to man the full

full hand and strong arme of his Creator. And all this was done in an instant, with one word, and that for a small time in respect of the eternitie to come: What then shall wee conceiue of the house of God, that glorious heauen it selfe? If the cottage of his meanest seruant, (and that made for a time, to beare off (as it were) a shewre of raine) be so princely, so glorious, so gorgeous, so full of maiestie (as wee see this world is) what must we think that the Kings Pallace it selfe is? appoynted for all eternitie, for himselfe and his friends to liue and raigne in for euer?

O Lord (saith *Augustine*) if thou in this vile body of ours giuest vs so great and innumerable benefis, from the firmament, from the ayre, from the earth, from the sea: by light, by darkenesse, by heate, by shadow, by dewes, by showres, by windes, by raines, by birds, by fishes, by beasts, by trees, by hearbs, by plants, and by such varietie and ministry of all thy creatures: Oh (sweet Lord) what manner of things, how great, how good, and how infinite are those which thou hast prepared in our heauenly Countrey, where we shall see thee face to face? If thou doe so great things for vs in our prison, what wilt thou giue vnto vs in our Pallace? If thy enemies and thy friends be so well provided for together in this life, what shall thy onely friends receiue in the life to come? If our Layle containe so great matters, what shall our Countrey and Kingdome doe? O my Lord and God, thou art a great God, and as there is no end of thy greatnesse, nor measure of thy wisdom, nor number of thy mercies: so is there neyther end, number, nor measure of thy rewards towards them that loue thee. But these ioyes (alas) can we not comprehend whilest we liue in loue with this world, no more then a prisoner shut vp in a dungeon can know what is done in a Princes pallace; or a banished man in a forraine land, can learne what is done in his Countrey, from which he is exiled.

If the very remembrance of the ioyes of heauen so affect Gods Children, what will the fruition doe? Wee are somewhat moued when wee call to minde that all the

M

Saints

3.
Aug. in soliloq.

4.

- Saints in heauen doe know God, all see God, all loue God : then what will it be one day to be ioyned with that celestiall societie, to know with them, to see with them, to loue with them? Now what a ioy is it to consider the ioy of this most ioyfull day to all faithfull beleeuers in Iesus Christ, who shall be quit by proclamation? *Who shall lay any thing to the charge of Gods chosen?* How shall their hearts exult, when those that were not worthy to be seruants, shall be made as Gods sonnes, and coheyles with Iesus Christ of euerlasting glory? True happinesse (saith one) is to haue present all good things that the heart loueth, and to haue absent and banished whatsoeuer the soule loatheth; when a man both loueth that which is best, and enioyeth it; when a man enioyeth all that hee willeth, and willeth nothing but that which is best.
- Heewhich cleaueth to the Lord, is one spirit with him: for true loue is the vnion of louers. Such is euerly one as his loue is. So great then shall be our loue to God and heauen, as that wee shall desire to loue nothing else. For with him in his Kingdome, wee shall haue perfect health without infirmitie; health and saluation shall be the wals of Gods elect, they shall alwayes flourish as in youth, without any danger of withering old age; yea, they shall be of the measure of age, and fulnesse of Christ; wee shall haue saturitie without loathsomnesse. Here the eye is neuer satished with seeing, nor the eare with hearing; but then our desire shall be replenished with all good things: *I shall be full with thy image* (saith the Prophet,) They shall not hunger nor thirst any more; yet being full, they shall still affect; and in affecting shall be satished, that their fulnesse cloy them not, and that they feeble no want in their desires. Wee shall haue beauty without any blemish or deformitie: the iust shall be as the Sunne in Gods Kingdome, they shall be like Christs glorious body. Our image shall be heavenly, as now it is earthly: We shall haue all abundaunce without any want: for God will giue his people a place where there is no penury. There shall be nothing
- Rom. 8. 33. 34.
- Versc 17.
5.
1 Cor. 6. 17.
- Esay 60. 18.
- Ephes. 4. 13.
- Psal. 17. 15.
- Gregoria.
- Mat. 13. 43.
Phil. 3. 21.

nothing without them which they shall neede to desire, nor any thing within them which they neede to abhorre. Mortalitie shall be abandoned, Death shall be destroyed for ever. Gods Children shall liue in safety without feare, haue perfect knowledge without ignorance: for now we doe but see in a glasse, and then shall wee see with open face, and know as wee are knowne. Wee shall haue glory without reproach, ioy without sadnesse; for God will then wipe away all our teares, grieve and sorrow shall flye away when we shall enter into our masters ioy.

They that come to the maine Ocean Sea, finde water enough, if they come by millions to take handfulls of it: So be there a multitude, (which no tongue can number) God yet hath Crownes for their heads, and Palmes for their hands, when they shall follow the Lambe whither *Apoc. 7. 9.* soeuer he goeth. If there were so great Faith in the earth, as there is most sure reward in heauen, what loue should wee haue to the life to come? Seeing Christ therefore hath prepared heauen for vs, let vs prepare our selues for heauen. What pleasure then shall wee haue, when we shall be in the company of Angels? when we shall see our blessed Redeemer with our eyes, and the infinite brightnesse of Gods diuine light? What a glory shall it be to behold that vniuersall Goodnesse, in whom are all good things? that greater world, in whom all worlds are contained? What a ioy shall it be to see him, who being one, is all things, and yet being one, and most simple in himselfe, comprehendeth the perfection of all things? This is the essentiall glory of the Saints, this is the centre of their desires. *Blessed are the pure in heart, for they shall see God:* This is a vision that maketh vs happy; a vision that passeth the beauty of all earthly things, of Gold, Siluer, Pearles, and precious Stones; of woods, of fields, of Sea, of ayre, of Sunne, of Moone, of Starres, of Angels, and all creatures: for all these things haue their beauty from hence. This sight of God is the full beatitude, and totall glory of man, to see him that made both heauen and earth, to see him

that made thee, that redeemed thee, that glorified thee. For in seeing him thou shalt possesse him, in possessing him thou shalt loue him, thou shalt praise him, for hee is the inheritance of his people, he is the possession of their felicitie, and the reward of their expectation.

7.

Mans soule was made according to Gods image, therefore it may be employed with other things, but satisfied and filled it cannot be; for it being made capable of God, whatsoeuer is lesse then God, cannot suffice it; and when it hath God, it hath her hearts desire; neither is there any outward thing besides, that it would wish. But while it desireth any outward thing, it is a manifest argument that God is not within; for if God be possessed it can desire no more: For in as much as God is the soueraigne good (yea all that good is) the soule hath nothing it may wish for more, but inioyeth him who is all that good is. As long as the soule desireth any creature, it is alwaies hungry, for although it haue what it can desire of creatures, yet remaineth it emptie; for there is nothing that can fill it, but him alone, after whose Image it was created. And those O Lord (saith *Augustine*) thou onely fittest, who desire nothing besides thee, which iudge all earthly things as dung in regard of thee, and heavenly things.

8.

Oh that is a happy and glorious day lasting euer, and neuer at an end, wherein I shall heare the voyce of ioy and thanksgiuing, when I shall heare it said, *enter into thy Masters ioy*, which is perfect ioy without all sorrow. There shall be the liuing life, the sweet life, the louely life: There shall be no enemy to assault, no inticement of the flesh to allure, but soueraigne and sure securitie and quiet ioyfulness, and ioyfull and blessed euertlastingness, and euertlasting happinesse. The happy Trinitie and vnitie of Trinitie, and deitie of vnitie, and blessed sight of deitie: this is the Masters ioy: O ioy about ioy, besides which there is no ioy, when shall I enter into thee, that I may see my God, who dwelleth in thee! Blessed are they that haue escaped from sea to shoare, from exile to their
Country.

Countrie, from the prison of this wretched life, to that surpassing Pallace, enioying this wished-for rest. Their comfort is endlesse, their mirth without mourning, health without sicknesse, way without wearisomnesse, light without darknesse: where we shall be rich without couetousnesse, aduanced without pride, and shal possesse all things without desire, and shall liue eternally without dying any more.

I can sooner tell (saith one) what there is not in that blessed life, then what there is. There is no feare, no sicknesse, no death, no heauinesse, no infirmitie, no hunger, no thirst, no heate, no cold, no warre, no contention, no want, no woe, no paine, no pouerty, no corruption, no temptation, &c. I haue now partly told you what there is not there, will you know what is there? I can say nothing but with the Apostle, *No eye hath seene, no eare hath heard, neither hath it entred into the heart of man, what unspeakable ioyes God hath prepared for them that loue him.* If it be so, what can I doe else, but lift vp mine eyes to heauen, mine cares to God, and my heart to Paradise, to see and vnderstand what I can comprehend vpon earth? and therefore my soule longeth after thee O God, and sigheth till it see the brightnesse of thy face. O Kingdome of euerlasting blisse, where thou O Lord, the hope of all Saints art, reioycing them on euery side with thy blessed sight! If the wise men of the East came so farre off, and reioyced to see Christ in the manger, what will it be (in the sight of his Elect) to see him in his glory? If *Iohn Baptist* a babe, sprang in his mothers wombe for ioy of Christ so newly conceived, and not yet seene, what shall his reall presence doe in his royall Kingdome, but euen rauish with ioy our very hearts and soules, when we shall continually enioy his most glorious sight? For it passeth all other glory that the Saints haue in heauen, to be admitted to the inestimable sight of Christ his face in heauen, and to receiue the beames of glory from the brightnesse of his Maiestie. If *Solomons* seruants were accounted happy (of *Sheba* the Southerne Queene)

9.

1 Cor. 2.

Luke 141.

1 Kings 10.2.]

Pla. 16. 11.

10.

Exod. 34. 6.

Exod. 33. 20.

for their daily living and reſidencie in his Court, and hearing of his exquisite wiſedome, ſo admirable to all the world; how happy then, and thrice bleſſed ſhall the Saints and ſervants of God be accounted, that live continually in the Court of heaven, the very Paradife and Pallace of God himſelfe? *Bleſſed (indeed) are they that enjoy the pleaſures of his houſe, in whoſe ſight is the fulneſſe of ioy, and at whoſe right hand there are pleaſures for evermore.*

It was Moſes honour to ſee Gods hinder parts, though poſſibly he could not ſee his face and live: and ſhall it not be then an incomparable ioy and felicitie to the faithfull, to ſee his glorious face in heaven? If the preſence of God (ſaith one) were vpon hell, it would become the port of Paradife: So on the contrary, if the preſence of our ſins, miſeries, and woes, ſhould peſter heaven, and reach vnto the Saints, then ſhould heaven be turned into hell, reſt into toyle, peace into warre; life into death, &c. To conclude, as beautie ſeemes more excellent when it is paraleld with deformitie; ſo will heaven ſhew more glorious when it is compared with hell. Oh how happy, and bleſſed is hee which with the onely deſire and loue of eternitie pyneth away? Such a one is neither proud, with proſperitie, nor caſt downe with aduerſitie; for as hee hath nothing in this world that he loueth: ſo is there no loſſe of any thing in this life that he feareth. Sweete is the fountaine to the weary traueller, and reſt to the tyred ſervant: Comfortable is the coole euening after a hot ſunny day; yet much more ſweet will it be to the Saints of this heavenly citie to haue peace after warre, pleaſure after paine, ioy after trouble, and conſtant ſecuritie after their ſo long indured ſorrowes. That Citie (ſaith *Auguſtine*) is ſituate aboue all the elements, where no ſtouds can ariſe, no ſtormie windes can blow, no tempeſtuous waues can beate, &c.

CHAP. X.

The assurance and certaintie which Gods Children haue of their saluation, and heauenly blisse.



hitherto wee haue heard of our comfortable redemption by Iesus Christ from Sin and Death, and of the heauenly fruits and effects that accompany the same, euen ioy and happines, heauen it selfe, and vnspeakable bleiseditselfe: It now remaineth (that nothing may be wanting to our hearts desire) to set downe (in few words) the ground and assurance that the godly haue for the vndoubted fruition of the former bleiseditselfe: For it is not the bare knowledge of these things (which the very Diuels and damned may haue) but the sound euidence, and the demonstratiue and infallible conclusions that the faithfull finde and feele in their soules (to conuince the certaintie hereof to themselves) that supporteth their Faith and Hope, till they inioy their expected happinitie hereafter. It might be sufficient (in this respect) to perswade vs, (if our faith were not so weake) that God hath promised the performance of these things; that the ground of his promise is his written Word, which cannot deceiue vs, no more then God can deny himselfe; which word the faithfull beleeuing, haue enioyed the promise, and had the end of their faith, euen the saluation of their soules, yet for our further resolution herein, I will dwell a little longer on this poynt.

Heb. 11. 33.
1 Pet. 1. 9.

2.

One demanding the prooffe of another life, was asked (for his answer) whether hee beleued there was a God? which being granted, it sufficeth (said the answerer,) for if there be a God, hee is righteous; if hee be righteous, hee must in iustice reward the good and punish the wicked: Now wee know that many naughty men liue here in pompe and pleasure, and seeme to dye in peace; and

likewise many good men in continuall anguish and affliction, consuming away with sorrow and griefe to death it selfe. If therefore there be a righteous God, it cannot be chosen but there is another life, when these good men shall rest in blisse, and wicked men in woe. For it is a righteous thing with God to recompence their tribulation which trouble his children, and to giue rest to his that are troubled: which though many times it be not executed in this life, yet the Apostle concludeth it to be certainly accomplished at the coming of Christ the righteous Iudge.

2 Theſ. 1. 6. 10.

3.

It cannot be wee should know the grace and loue of God, (which is our Faith) but wee must know the fruit of his loue, that is, his glory, and eternall life (which is our Hope.) If therefore wee be sure that God doth loue vs in Iesus Christ, wee are also as sure, that God will glorifie vs through Iesus Christ. And as our Faith reioyceth in Gods fauour, so our Hope reioyceth in Gods glory. And as our Faith is sure, that nothing shall separate the loue of God from vs; so our Hope longeth after the incorruptible inheritance which wee feele and know to be laid vp for vs in heauen. So that this constancie and boldnesse of our hope without wauering, laid vp in our hearts, cryeth still within vs, *come quickly Lord Iesus*; and this hope is our warrant, that we are the sons of God: which confuteth all such as conceiue no other thing of hope, then to desire to haue a thing whereof we doubt; for being demanded whether they be sure to be saued? they answer, they can haue no assurance, for then how could they hope? Thus they make hope a doubtfull desire of a thing they wish, instead of a present feeling of the thing they long for. But we are then indeede the children of God, if we hold the reioycing of our hope stedfast and sure vnto the end.

Rom. 8. 39.

Apoc. 22. 10.

Heb. 4. 6.

4.

Neither must Christians be discouraged, though their hoped-for glory come not so soone as it is looked for; for God giueth them the plaine of patience, which shall suffice and support their hope, for he is sure that hath promised, but not to be prescribed a time by vs; but he must take his

Heb. 10. 36. 37.

his own time, & our patience must preuent al distrust. Faith is the foundation of our hope, for what can we hope for except we beleuee it? as the ground of faith is the word & promise, for why should we beleuee, but in respect of Gods promise? Faith telleth vs, we beate not the ayre: hope biddeth vs hold on our race, finish the course, fight the combat, and then expect the crowne of glory: yea, Faith is fastened by hope, that it doe not wander, and is continued by hope, that it doe not hasten but wait the time: & it is confirmed by hope, that we may hold on the Faith: Example we haue in the *Cananitishe* woman, who suffered three denials of Christ, each of them doubled, with seuerall reproaches, yet her faith was relieued by her hope, and she had her desire. So *Jacob* wrestled with God by Faith, and in an assured hope, told him flatly to his face that he would not let him goe vntill he had blessed him: Faith will not flye or yeeld a foot to her spirituall foes, and hope will neuer be foyled: It is the sure and certaine anchor of safety, to keepe both ship and sailes from dangerous shipwracke.

2 Tim 4.7.8.

Mat. 15. 22.

Gen. 32. 26.

Heb. 6. 19:

5.

The saile that maketh the Ship of our life to ride merily (amidst the lofric surges of the Sea of this troublesome world) is our apparant and stedfast profession of faith in Christ, taking hold of the middle-mast of his promises, and nestling it selfe in them (as Doves in the holes of rocks) hoisting vp the harts of the godly aboue al earthly things, giuing them a safe thorow-fare and free passage, through all the stormes and tempests of this wretched life. The Apostles bringeth forth a cloud of examples of such (who by the sailes of faith) haue passed the pikes of this dangerous nauigation, and haue happily arriued at the heavenly ha-
 uen of rest. A faithfull heart is furnished (like a Ship of warre) with shor and powder, and other strong munition, which will surely make all hellish Pyrots and fleshy force, either to pull in their heads, or betake them to their heeles. The Diuell and diuellish men, can neuer sinke our Ship with all their subtilties: so long as wee cast our faith and hope vpon Christ Iesus the corner-stone? but if it dash vpon the rockes of sinne, it is in danger. *Jonahs* sin had wel-

Heb. 11. 39.
& 12. 1.

Jonas. 1. 2. 15

nigh

Epiphan.

nigh sunke the Ship. A Ship may more safely carry any Passenger then a fugitive which is a vagrant and runaway from God, so saith *Epiphanius*. So long therefore as the rocke of sinne is in our way, we can make no way towards heauen; wherefore let vs cast away our sinnes into the Sea (as *Ionah* was,) for with this sacrifice, the Sea of Gods wrath was appeased.

6.

1 Tim. 6. 16.
Exod. 33. 20.
Ioh. 15.
Esa. 45. 45.

Wee can haue no certaine knowledge of heavenly things but by faith, for such is their nature that they can no otherwise be knowing, for some of them are passed, and some to come; some in heauen, some in hell. Againe, God (whom our faith principally apprehendeth) dwelleth in that light that none can attaine, wee must therefore beleue the Sonne speaking of his Father, & search to whom the Sonne hath reuelled him, since wee cannot see him with our eyes. God onely is to be beleueed touching himselfe, who onely knoweth himselfe, and he well beleueeth God, who beleueeth his teachers (in whom God speaketh.) Neither is it strange why wee should beleue God alone concerning himselfe, since we must credit a mortall man touching his owne secrets, whose spirit (next God) knoweth best what is in him. Humane vnderstanding (in diuine things) is as the sight of an Owle against the Sunne: Such things are knowne (by faith) in Gods word. Since God is the highest, it is not possible to reach him (by the ladder of our reason) no more then a Dwarf can reach so high as a huge and tall Gyant. Now we cannot see Gods face, but he is couered vnder some thing (as with a vail) yea, sometime in such things as are contrary to his nature. As for vs to behold his mercy in his anger. In bringing vs to hell, Faith seeth him bringing vs to heauen; in darkenesse it beholdeth his brightnesse; in hiding his face, it beholdeth his chearefull countenance.

1 Cor. 2. 11.

7.

And did not *Iob* see God (as they say) vnder Sathans cloake? for who cast fire from heauen vpon his goods? who buerthrew his house, and slew his children? who stirred vp strangers to drive away his cattell, but Sathan himselfe?

selfe? and yet *Iob* peirc'd (with the sight of his faith) *Iob* 1. 21.
 through all these instruments; and actions; confessing
 plainly, that as the Lord had given them, so the Lord
 had taken them away, and so praised his name. And how
 often did holy *David* (amidst the shadowes of Death) see
 life it selfe? For Faith is of things absent, of things hoped
 for, of things desired; and can wee desire any thing wee
 know not? and is there of heavenly things any other true
 knowledge, then by faith grounded vpon the word of
 God? Let vs send then our faith in beleeuing, and our
 hope in expecting (as *Iosuah* sent messengers before) to
 view that heauenly countrie that God hath promised to
 giue vs, and these messengers will bring vs word, that the
 eye hath not seene, nor the eare heard, nor heart of man conceiued
 the excellencie thereof, which should moue all faithfull men
 to giue this world willing farewell.

Heb. 11. 1.

Iosuah 2. 1.

1 Cor. 2. 9.

8.

He that is eternall hath promised these things, and he is
 eternall through whom he hath promised them, and the
 things that be promised are eternall, bringing eternall fel-
 licitie to the beleeuers, and euermlasting destruction to the
 infidels. Againe, the gifts and graces of God are without
 delay; no delay in the creation, no delay in the re-
 demption, no delay in the coming of the holy Ghost,
 for suddenly it fell; and shall we surmise a delay (after the
 desolation of our bodies by death) when we haue fought
 a good fight, finished our course and kept the faith? No,
 no, Christ Iesus standeth ready with a crowne in his hand
 (ouer the heads of all his Saints) to put it on, when they
 haue put off this flesh. Our saluation in Christ is alwayes
 fresh and new. If once I be within the new couenant, it
 is an euermlasting couenant: I was not taken vnder condi-
 tion of time, nor no time shall preuaile against mee. Our
 Christian state and condition is nor changeable (as *Adams*
 was in Paradise) but it is made sure in the body of Christ,
 vnited with the person of the godhead, & so are the waies
 in which wee are led into it immutable: Our faith is nor
 extinguished, our loue cannot be quenched, our hope
 faileth

faileth not, nor the holy spirit can euer be taken from vs, but still they are new to vs to eternall life.

9.

Apoc. 12. 16.
2 Cor. 12. 7. 9.
Esay 53. 5.

And as for the wicked, they shall be as well able to saue themselves without God, as to hurt vs hauing God; and the worst they can doe, is but to send vs to God. And for Sathans darts cast out against vs, they are turned aside in the armour of Christ: his fouds can neuer drowne vs, and his buffetings shall be as our preseruatiues against presumption. Christ our head was wounded for our sins, and is healed againe, rainging and triumphing in heauen; why then should we which belecue in him haue our hearts heauie in earth, as though the head had forgotten the body, or any part thereof? No, let vs not doubt that he will suffer a haire thereof to perish, which he so dearely purchased. *Michael* (I meane our captaine Christ) hath conquered that dreadfull red dragon, and subtil serpent (with his leaders, and liutenants) death and hell, why should we be so much moued with any force of flesh and bloud, or any mischief the world can worke vs?

Apoc. 12. 7. 8. 9.

10.
Ioh. 6. 33.

Be of good cheare (saith Christ) *I haue overcome the world.* Seeing hee hath broken the head of our enemy what should his taile so much trouble vs? Seeing hee hath taken away our sinnes, what should any sorrow remaine amongst vs? God doth not choose them worthy, but in choosing them, maketh them worthy. He hath all in himselfe, which hath himselfe, and hee hath himselfe which hath God, and he hath God who beleeueth, and confesseth his creatour: but he that hath lost his faith, hath nothing else to loose. Christ hath said it (and it is a warrant to our wearied soules) that those that his father hath giuen him, may be where he is, to behold his glory. This is his will, and who dare wrest it? the head will haue his members, the Bridegroom his spouse, God his elect, and Christ his redeemed, and where will he haue them, but where he is? and that is in heauen.

Christ.

Ioh. 17. 14.

So much what *Death is in Christ*. Now followeth our preparation thereunto.

The end of the second Booke.



THE THIRD BOOKE.

Of preparation vnto DEATH.

CHAP. I.

The necessitie of preparation, with the motives: the remembrance of Death much awaileth shewen vnto, to the godly, and the carelesnesse of most men herem.

E Or as much as the best things are *Self. 1.*
not easily attained vnto (being so
precious and excellent in them-
selues) without the hardest labour
and greatest attempt (vile and ea-
sie things being vsually most com-
mon, and these so rare:) Our most
wise and provident God (to whet
our affections, and to sharpen our desires to heaven and
heavenly things) hath inioyned vs a taskē to be performed
before we can aspire to our happy perfection: For ha-
ving the sumptuous tower of our saluation to build, we
must first sit downe and reckon our costs it will stand vs
in: The crowne of glory being proposed, wee must first
fight the battraile of faith without being foyled: And the
garland of saluation being hung vp (as it were) before our
eyes, we must strue to run the race, without tiring, vntill
we

Luk. 14. 28.

2 Tim. 4. 7.

1 Cor. 9. 24.

we come to the goale, where we must receiue the prize of our paines with endlesse profit.

2.
Luk. 14. 24.

Mat. 11. 13.

The dominions of heauen (I confesse) are great and large, but the way thither is narrow and straight, and we must strue to enter in: the wicket-dooore is small, and the throng great; therefore we must vse a godly violence, to thrust our selues in, if we will be saued. Now the way wee haue heard already, and the doore of our entrance (which is death) hath sufficiently beene described: It onely remaineth that we be christianly fitted and prepared for the entrance. Constant therefore we must be in our course, & condition of life, enioyned vs of God: for what auaieth it the Sea-faring man, to haue sailed safely through the furling Seas, to haue escaped dangerous fyrts and sands, the craggierockes and rough passages, if yet he be funke, or sustaine Shipwrake in the haven? What profitereth it the Souldier, or most corragious Captaine, to haue giuen many on-sets in the battaile, and foyles to his foes; if yet he be killed before he ouercome? It booteth not to run our selues breathlesse in the race, if we get not the goale; and we shoote but at Rouers if wee misse the marke. This world therefore being as a Sea, a field, a race, and a marke to all Gods elect: Let them so saile therein, as they may come safely to the shoare; so fight in this field, that they may ouercome; so runne that they may obtaine, and so shoote that they misse not the marke: that is, that they may after this life, come to the expectation of their hope, end of their travell, euen the blessed immortalitie of euerlasting life.

3.

We all with our lips confesse that we must die, and that death is the gate either to heauen or hell, and yet not one of vs (amongst millions of men) so religiously spend, and passe their daies, as hoping to goe to heauen, or fearing the way to hell. If we be once resolu'd that in extremitie of sicknesse we cannot escape with life, there is none of vs that is not very sorry that euer he offended God; living in drunkennesse, adulterie, deceit, riot, or in any such
excesse,

excesse, or bad course of life; without Gods feare, then will every one wish, that he had better serued God, &c. Such are vaine mens complaints, and late lamentations. Yet now (whiles God vouchsafeth meanes and time to liue) why doe we not prepare our selues in time? Why hasten wee not to liue in such sort, as at the day of death wee wish we had. For looke how Death leaueth a man, so shall the last Iudgement finde him. In this life there may be changes and conuersions from euill to good, but after death there can be none at all: for looke *where the tree falleth, there it lyeth*, whether towards the North or towards the South. Neede wee haue to gird vp our loynes, and to get Oyle for our Lampes, at all assayes, for the sodaine and vncertaine comming of the Bridge-groome.

Eccles. 11. 3.

1 Pet. 1. 13.

Mat. 25. 4.

Our corrupt and cursed nature will still make vs careless of our end: naturally wee are given to cocker our selues with fleshly dreames of continuall peace and securitie, and there is none so olde, but hee hopeth still to liue longer, as though he were in league with Death and Graue. But it is too late to beginne then to liue, when wee must leaue our worldly beeing: therefore to know our selues well, we had neede to make some tryall; and who can doe this that neuer came to *prooffe*? Vertue desires danger, and obserues to what it tends, what the scope thereof is; and not what shee must endure for to attaine to the same: for euen her very endurance is a great part of her glory. A Pilot may be well knowne in time of a tempest, a Souldier in the heate of battell. It is alwayes best fighting with a knowne enemy, and what shall an vnskillfull warriour doe that knowes not the nature, subtilly, weapons and policie of his aduersary?

Esay 28. 95.

Seneca de breuitate,
vite.

A good House-holder maketh prouision for himselfe, and family, and buyeth (before hand) all necessary prouision, according to his power: much more ought a Christian to prepare before, for that life that endureth to all eternitie. Some doe as the wife, that would giue none of her portage, to any, till her pot was ouer-throwne, and then

5.

August.

then calleth in the poore. *With this penaltie* (saith *Augustine*) *is a sinner punished, that when hee dyeth, hee forgetteth himselfe, who in his life time thought not upon God.* If a theefe be brought from the prison, cyther to the Barre to be arraigned before the Iudge, or to the place of execution, hee will bewaile his misdemeanour past, and promise reformation of life, if so be hee might be deliuered. In this case, we are as fellows: for wee are euery day going to the barre of Gods Iudgement-seate. there is no stay or standing in the way: Euen as the ship in the sea continues in her course day and night, whether the Mariners be sleeping or waking: therefore let vs prepare our selues betimes, that in death we may make a happy end.

6.

Prou. 7.12.

Many thousand soules (as rockt asleepe in the cradle of securitie in this seducing world) doe sodainly finde themselves within the gates of hell (yet liuing on earth) before they be aware: For they are led through the vale of this present life (as it were blindfolded with the vizard of sensuall lusts) like beasts to the slaughter-house, and neuer espie their dangerous estate before it be too late: And most men are ready to take their farewell of the world, before they thinke of their condition in the world; and then they would beginne to direct their course aright, when the time requireth them to make an end. But one saith otherwise of himselfe, (drawing towards the period of his life) *When I was a young man, my care was*

Seneca Ep. 32.

August.

how to liue well, since age came on, my care hath bene how to dye well. In this life (saith *Augustine*) *nothing is so sweet vnto me, as to prepare for my peaceable passage from this pilgrimage of sinne, to life and happinesse.* Alas wee encumber our selues with many things (as *Martia* did) not regarding (as wee should) that onely needfull thing, to serue our God in life and death. The tempest before expected doth leise amaze vs when the storme shall arise: Hee that leaues the world before the world leaues him, and thinkes of his death (as the sicke man harkneth to the clock) shall say with *Simeon*; *Now let thy seruant depart in peace.*

Luke 2.39.

That

That which foolish men would gladly doe in the end, should wise men doe in the beginning. It is best, with *Noah*, 7.
Gen. 6. 12.
& 41. 48. to build an Arke while the season is faire and calme, with prouident *Ioseph*, to lay vp store of prouision in the dayes of plenty, before the time of dearth and penury come to pinch vs; while the weather is faire to thinke of a storme, and when opportunitie is offered to follow our thriving husbandry, still sowing the seede of godly actions, in the field of a repentant heart, that so (in the Autumne and end of our age) we may reape the fruit of euerlasting comfort, for our happy haruest and prouision to come. It falleth out to vaine men, many times in their death, (as to Pages and Seruitors in the Court) who being allowed a candle to light themselves to bed, doe spend it in playing and vngodly sports, & are afterwards constrained to goe to bed darklings: So wicked men do waste the light of life by sinne and vanitie, and at last are void of comfort and knowledge at the houre of death. Therefore as our whole life is a passage to death, so should wee make it a preparing for death; that how soone soeuer the body returneth to the earth, the soule may be as sure to goe to heauen. Let vs doe that before death, which may doe vs good after death, and then sooner or later death shall not hurt vs, which is only euill to the euill, and good to the good. If God offer grace to day, thou knowest not whether he will offer the same to morrow, and therefore now vse it, if thou wilt be sure to vse it at all. The light will shine, when we shall not see the closing in of the day; the euening will come, when we shall not see againe the breaking forth of the morning light.

It behooueth euery one not so much (with *Ezekiah*) to set his household in order for that hee must dye, as to set his soule in order, his conuersation in order, for that after death there is somewhat more behinde, and that is called a time of iudgement. *Elisba* could say to his seruant, *Is this a time to take rewards?* and amidst the pangs of death, is that a time to thinke of amendment of life? Saint *Peter* saith,

8.
Elsy 38. 1.
Heb. 9. 17.
2 Kings 5. 26.

Marke 13.33.
Luke 21.42.

saith, *Be sober and watch, for your aduersary the Diuell goeth about like a rearing Lion, &c.* As if hee should say, Watch, for you haue a watchfull aduersary, if yee respect his old experience, hee was in Paradise; if his nature, a Lion; if his cruelty, a roaring Lion; if his diligence, hee seeketh, if his intent, that is, to deuoure: we had need then to watch hauing so watchfull an enemy. *Watch* (saith Christ) *because yee know not the houre when the Sonne of man will come:* As if he had said, Because yee know not the houre, watch every houre; because yee know not the month, watch every month, because yee know not the yeare, watch every yeare. Why doe wee not then keepe a continuall watch ouer our soules, since we know not at what houre Death will assaile vs?

9.

Gen. 3.4.

Carnall men are so enchanted with the harlot-like allurements of sinne, and so carryed away by the violent streame of sensuall securitie, as that they quite and cleane forget all remembrance of their end, and become worse then Idols which haue eyes and see not, yea, a reasonable soule, and vnderstand not. But this is Sathans slight, whose businelle was, and is, at, and since the fall of the first man, with this bloody sword, to slay mens soules; *Tush, you shall not dye at all:* As if hee would haue vs to thinke the remembrance of death but a melancholy conceipt, and lest it should make too deepe an impression of the feare of God in mans heart, hee will haue the forbidden tree to delight the eye, sayre words to please the eare, and driue all away. Why? *You shall be as Gods:* when his drift is to make them all as Diuels. What a dangerous Lethargie of the soule is this, when so many spectacles of mans mortalitie, before our eyes, can nothing moue vs? or at least our mouing (with *Atrippa*) is not much, but somewhat, which by and by is all forgot and gone; and so wee thinke of our end, by some running fits, and haue done. Wee will and wee will not, and so (with the Sluggard) nothing is done. Some count it death to meditate of death, they like the

Act. 16.28.

the remembrance of it, as *Ahab* the presence of *Eliab*, 1 Kings 18. 17. to be troublesome to them.

Let fooles (as they doe) make but a sport of sinne, and say with the old Epicures, *What haue wee to doe with Death?* They shall one day finde that Death will haue to doe with them, when hee shall strip them into their winding sheete, binde them hand and foot, and make their last bed to be the darke and slimy graue. *Abab* could not abide to heare *Micheas* speake, for that hee neuer prophesied any good, but euill vnto him; hee would be wicked, and yet could not endure to heare any other newes then good: So wicked men cannot away to heare of death, because they liue a sinfull life. *Balaam* desires to dye the death of the righteous, but hee will neuer vndergoe to liue the life of the righteous. As *Pharaob* said to *Moses*, *Depart from among my people:* so say the vngodly to Death, *Be banished from vs;* thy presence, thy shadow, and the very remembrance of thee is fearefull vnto vs. To muse of their end is the least of most mens thoughts. To heare *Saint Paul* speake of Gods terrible iudgement to come, is too trembling a doctrine for our delightfull dispositions to heare: with *Felix* wee are not at leasure, for this is iarring Musicke, which sounds not aright in the Confort of our worldly pleasures. To thinke of Death is *Acholdama* (saith one) euen a field of bloud: but wastfully to spend the time in the dangerous delights of sinne, and so to be flattered with promise of peace and pleasure, is a tuneable Dittie to most mens eares, vntill their soules so sleepe in sinne, as *Sisera* slept, who neuer woke againe. But if any Physitian would take vpon him to make men liue euer in this world, what a multitude of Patients should he haue? and how well would they reward him? Alas poore fooles, they are earth, and will not know it, But will the forgetfulness of death preferue them from dying?

But *Plato* said truly, that there was no more honorable Philosophy for a mortall man, then the daily meditation of his mortalitie and death: for the remembrance

10.

Prou. 10. 23.

1 Kings 22. 3.

Numb. 23. 10.

Exod. 12. 31.

Acts 24. 25.

Judg. 4. 11.

II.

of death (through Gods blessing) serues as a sounding Bell to awake vs from the sleepe of our sinnes, and as a spur to pricke vs on to vertue, as a bridle to restraine our greedy desires, as an oyntment for our eyes, to make vs clearly see the foulness of our sinne, whereof the Diuell is the father, Death his fruit, and Hell his dwelling place. Remembrance of Death is as the match and tinder, that nourisheth and inlighteneth the fire of all holy deuotion; the Bellows that kindle all godly affections; it is (as it were) the Fanne that seuereth from our soules the dust and chaffe of all vanitie and sinne; it serueth as a Pilot to gouerne the right course of our life, who stands euer behinde in the ship, to conduct it the better to the desired Port; it is better Musicke then that of *Dauids* Harpe to *Saul*, against all the raging fits and furies of all infernall Spirits.

1 Sam. 16. 16.

23.

12.

Simeon.

Iohn 9. 4.

2 Kings 1. 13.

Shew me a promise that you shall liue, but to morrow; or hauing this assurance, that to morrow shall giue you light; or if it appeare, whether you shall see the light? Shew mee (I say) the promise, and liue to morrow: But what doe I say? It may be thou shalt liue long, wilt thou liue a long life and a wicked together, and be in danger to end thy life by a miserable and wretched death? As the Husbandman is carefull to cast seede into the ground, whilest faire weather lasteth; and the Merchant to lay out his money, whilest the Mart and good Market endureth: so must Christians take the time and good opportunitie offered, for *the night will come, when no man can worke*. We must vse Gods mercies to our gaine, and not to our damnation. When the third Capitaine ouer fifty, saw how his two fellow-Captaines were deuoured with fire, it went so neare his heart, that hee went vp, and fell downe, and sought the man of God, that his life might be precious in his sight: But how many thousands of our fellow-souldiers haue wee heard and seene to fall in this spirituall fight? How many of our dearest friends haue taken their leaue, and yet none or very few, maketh supplication (I say

say not to the man of God) but to God himselfe, that our liues and deaths may be precious in his sight? Oftentimes hath God knocked at the doore of our hearts, to put vs in minde of our mortalitie; for who hath not had experience of his declining nature? But yet for all this, what little humbling of our selues is there before him, whose dominion reacheth vnto the ends of the earth, who bringeth to the graue, and raiseth vp againe? 1 Sam. 2. 6.

The perfection of knowledge is to know God and our selues aright: and our selues then wee best know, when wee haue thoroughly learned our mortall estate. As men wee dye naturally; as Christians wee dye religiously: wee must first dye to the world, that after wee may liue to God. By our dying to the world, Christ Iesus commeth and liueth in vs; and by our dying in the world, wee are sure to goe to liue with Christ. Wee dye not (saith one) because wee are sicke, but because wee liue; so when wee recouer our sicknesse, wee escape not from death, but from the disease. Let vs therefore make that voluntary, which is necessary (saith *S. Chrysostome*) and yeeld it to God as a gift, which wee stand bound to pay as a debt. We must not (saith *Ambrose*) neyther loath to liue nor feare to dye, because wee haue a good and gracious Lord. No good thing can be well and perfectly done at the first; seeing therefore it is so great a matter to dye, and so necessary to dye well, it is expedient that in our life we learne to dye often, that we may at last dye well, at the very time of death. 13. Gal. 2. 20. Phil. 1. 23. Chrysost. Hom. 10 in Mat. Ambrose.

The Souldiers that be appoynted to fight, doe first practise themselues in the field, to learne in time of peace what they must doe in time of warre. The horse that must runne at the Tilt, trauerfeth all that ground before, and tryeth all the steps thereof, that when hee commeth to make his course, he be not found new and strange to doe his feate. Wherefore since all must runne this race, and trauerse this course of death (which is so long and large, reaching from earth to heauen) considering withall the

danger, that whosoever faileth in the way, and goeth not vpright, shall tumble headlong into the pit of hell, it requires our best diligence and endeuour to the vtmost. To guide the ship along the seas is a poynt of skill, but at the very entrance into the Hauen it selfe, then to auoyd the dangerous rockes, and to cast our anchor skilfully in a safe Roade, is the chiefeft cunning. To runne the race in a good order, is the part of a stout and valiant Champion, but so to runne that wee may obtaine the crowne, is the very perfection of al his paines. What more Christian-like then a good and holy life? but after this life finished, to dye in the Faith and feare of God, what more diuine? Wherefore there is nothing so glorious as to order aright the vphlot of our time, and farewell from this world. To end well this life, is onely to end it willingly, following with full consent the will and direction of God, and not suffering our selues to be drawne by meere necessitie. To end it willingly, is to hope for, and not to feare our death appoynted of God. To hope for it, wee must certainly looke after this life for a better. To looke for it, we must feare God, whom who so well feareth, feareth (indeed) nothing else in this world, and hopes for all things in the world to come.

15.

To one well resolved in these poynts, Death can be but sweet and agreeable to his minde: for what can hee feare, whose death is his hope? Thinke wee to banish him his Countrey? hee knowes hee hath a Countrey elsewhere, from whence none can exile him; and that all these Countries are but Innes, out of which hee must depart at the will of his Host. Thinke wee to imprison him? a more strait prison he cannot haue then his owne body, none more filthy, or more darke; &c. Will we kill him, and take him out of this world? that is it he hopes for. It is all one to him, at what gate, or at what time he passeth out of this miserable life: for his busines then are for euer ended, his affayres all dispatched, and by what way hee shall goe out, by the same hee shall enter into a most

Th. Mor.

most happy, and an eueralting life. The threatnings of Tyrants are to him promises; the swords of his greatest enemies are drawne in his fauour, for as much as hee knowes that threatning him death, they threaten him life, and the most mortall wounds can make him but immortall: for who feares God, feares not death, and who feares it not, feares not the worst of this life.

Why doe we daily pray, that Gods Kingdome may come, seeing we take such delight to remaine in the prison of this world? Why heape we prayers vpon prayers, that the generall restauration of all things may approach, if our greater and more affectionate desires would rather serue here below, the enemy of our soules, then to raigne aboue with Iesus Christ? It belongs to him that taketh all his pleasure in the world, who is caught with the baits of earthly delights, and the flatteries of the flesh, to desire to tarry long in this world. But seeing it hateth the Children of God, why loue they such an enemy? why followest thou not rather Iesus Christ thy Redeemer, who so ardently loues thee? Let euery day be to thee as the last day, since thou knowest not whether thou shalt liue till to morrow or no. For still wee carry death about in our mortall bodies, and our life (in a continuall motion) stil hastneth to an end. And yet no man marketh how his time passeth. *S. Paul* saith *Ido daily*, (for euen in the midst of life wee are in death,) and the whole time of our life is but a running vnto death. Therefore seeing Death watcheth for vs on euery side, wisdom it is to watch for him, that he take vs not tardy.

The remembrance of oure end must be as a Key to open the day, and shut in the night; this will make young men more heedfull in their waies, and old men more fearefull of their works, and all men more prouident of the time to come. There is no meanes more effectuell, to make vs shake off the allurements of this life (as *Paul* did the Viper into the fire) then the daily meditation of our end. God leads *Jeremie* into a house of clay, before hee instructeth him in his message: to teach vs, that we are best lessoned,

16.

Mat. 6. 10.

Rom. 8. 13.

Psal. 90. 13. 1

1 Cor. 15. 34.

17.

Acts 18. 5.

Ier. 18. 2.

Reuel. 6. 8.

2 Cor. 5.

1 Cor. 15.

18.

2 Cor. 5. 1.

where our frailest state may be best considered. Did wee but sometimes behold that pale horse (whose name is Death) in our musing disposition, it would make vs trample vnderfooote many alluring occasions of vanitie and sinne, which we pursue fast. Die we must needs, because our bodies are full of sinne, and so die we must willingly, that we may be deliuered from this body of sinne. Die we must because we are full of corruption, and must be changed; and die we must willingly, as desirous to put on incorruption, that so we may behold our God. Die we must needs, because we beare the image of earthly men, & die we must willingly, that we may be like the new and heavenly man, Christ Iesus. Die we must needs, because God hath so ordained; and let vs die willingly, to shew our obedience to his wil. Christians must be as Birds on a bough, to remoue at Gods pleasure, and that without resistance, when the Lord shall visite them.

Vpon this condition we entred this world, to goe out of it againe; and this is the law of Nations, to restore and pay that which wee haue borrowed, and retained for a time. Our life is a pilgrimage or iourney; when here we haue trauelled much and long, at length needs wee must returne to our home. Again, it is absurd to feare that which we cannot shun; thou art neither the first, nor the last, thousands haue gone before thee, and all that are to come shall follow thee. Wee are but Tenants at will, in this cleyie farme; the foundation of this building is weake in substance; alwayes kept cold by an entercourse of aire; the pillar whereupon the whole frame and building doth stand, is the passage of a little breath, the strength of it some few bones tyed together with dry strings or sinewes; and howsoever we repaire & patch this simple cottage, it will at last fall into our land-lords hands, & we must surrender it when Death (the Lords Baileife) shall say this or that mans time is come: Therefore Christians must haue these temporall things in vse, but eternall things in desire; It is written of those Phylosophers called *Brackmani*, that they

were

were so much giuen to thinke vpon their end, that they had their graues alwaies open before their gates, that both going out, and comming in, they might alwaies be mindefull of their death and latter end.

19.

I cannot sufficiently wonder at the folly of our nature, so abhorring the mention of Death: yea, euen the aged men, whose spring is past, whose summer is spent, and are euen arriued at the fall of the leafe; whose heads are dyed with snowie winter colours, and whose ship begins to leake and grate vpon the grauell of their graues: yet how fearefully are they amazed, to heare the last sound of Deaths trumpet! O foolish imbecilitie, so fearing to be luld a sleepe in Deaths slumbering fits, which is so ready to close vp this mortall day, to bring their soules to an euermorow. Mans life (saith one) is a small thing, but the contempt of this wretched life is a great thing. And why should Christians so loue this sinfull life, and loath their death, which is so gainefull. First it killeth our familiar enemy the flesh, which lusteth against the spirit, and maketh vs that we cannot please God. Now there is no enemy like vnto a domesticall and home-bred enemy, that lieth in our bosome, that rests and sleepest with vs, and is alwayes a companion to the soule, vrging and hailing it to sinne; but Death openeth the doore of this filthy prison, and stinking dungeon, of this body of sinne, in which we liue as slaues. It freeth vs from this pannier and dungcart we carry about, full of all corruption and vilenesse; for this corruptible body is heauie vnto the soule, and this earthly mansion keepeth downe the minde, oppressing it with cares. It putteth an end to this our painefull pilgrimage, full of bitterness and griefe. For what is this life but a heauie merie way, clagging and tyring our feet and other limbes?

Gal. 5. 17.

Consider then how absurd it is, for poore drudges (so foyled and wearied) to be yet vnwilling to haue such an irksome life and way ended. Our life is full of labour, rised with sorrow, and yet left with teares; so that better

20.

*Sens. de nat.
quest.*

is death then such a silly life. We thinke not so much how neare Death we approach (all of vs being reserued to die) we complaine not so much of the thing it selfe, as of the day of our death: But would wee not thinke him a foole (who amongst many other being condemned to die) would craue it as a great benefit, to be executed the last? So foolish are many, esteeming it such a matter to haue their death deferred, and a little to prolong their dayes. Malefactors hate nothing more then the giues and fetters, barres and bolts of the prison doores, wherewith they haue beene loaded, and wherewith they haue beene inclosed; and we foolish men feare nothing more then the opening of this prison doore, for our egress and deliuey, we cannot abide it, we cannot indure to haue the locks and shuts (of this layle of our flesh) to be broken and battered, for our euermlasting manumission from this seruitude and slauerie of sinne.

21.

Rom. 14. 10.

Now then, if our whole life be nothing else but a continuall trauell to death (as wee haue heard) if the houre of death be also the dreadfull houre of Iudgement, what other thing is our whole life, but a continuall walking towards the tribunall seate of God? And what great madnesse is it, for men (going actually to be iudged) thus in the way to prouoke their Iudge to anger, by continuall sinne? Let vs better open our eyes, and consider the way wee take: let vs fore-cast with our selues, to what place wee are going, and be ashamed of our euils, or at the least to aduise with our selues, how euill this that wee doe, agreeth with that businesse wee haue in hand. What a wonder is this, that euery day we dye, and yet perswade our selues to liue for euer? wee are like the *Megarenses* (of whom the Phylosopher speaketh) in making proud and sumptuous buildings, as though they should alwayes liue, yet liuing as though they had but mortall soules.

22.

But to hasten to an end. Whereof commeth so great forgetfulness of almighty God, such negligence of preparing

paring our selues to die: euen from hence, that we presume our life shall last so long: This false imagination perswadeth vs that we haue time inough for all things; for the world, for our pleasures, for vanitie, for vices, for frivoulous and curious exercises, and that yet for all this, we shall haue sufficient time to provide our selues to die; in so much as we dare dispose of our life (as we will of a web of cloath; for our family) lying on a table) appointing one piece for this purpose, and another for that: so we make account of our liues, as though we had the signory and government of times in our owne hands to order, and our life at our owne will and pleasure to dispose of. This fond conceit groweth and is grounded vpon selfe-loue, which alwaies hateth and abhorreth Death, to auoide the paine and griefe which otherwise it would conceiue. Such a one is easily induced to beleue that another shall die, for as hee is not greatly in loue with others, so is not the knowledge and beliefe of that truth so sowre and vnpleasant vnto him, but as hee loueth himselfe exceedingly, so is hee very loath to beleue any thing that should increase his paine and griefe. Yet see how such a one is deceiued, hee first of all begins to lead the dance of death, and others (so censured) long after doe follow him. So that it fareth with these men, as with yong sea-men, and fresh-water-souldiers, who when they come forth of the hauens mouth, it seemeth vnto them that the land and houses depart away, when they themselves indeede doe moue and passe away, the land and houses standing still.

Of what impatiencie is it, not to endure that euill which together (with so many and mighty) is common vnto all men? Thou refusest to pay the debt (with all Gods Saints) which whether thou wilt or no, must needs be discharged. Hee which by nature could not die, was for thy sake made mortall, and subiect to death; and thou being borne to dye, and which so often for thy sinnes hast deserued death, wouldest thou alone (amongst all other)

Sanc. Ep. 36.

Sanc. Ep. 121.

other) be priuiledged from dying? Remember therefore thy folly and pride, and rather incourage thy selfe to die, hauing so many fellowes and partners in this case: For indeede wee haue no more cause to grieue that wee shall die, then wee haue to be vexed that wee were borne, or that wee were created mortall men, and not Angels immortal. Death bringeth an equall law, and an ineuitable necessitie ouer all. Now who can complaine for being of such a condition, from which no man is excepted? for the chiefest point of equitie is equalitie. Let vs therefore pay our tribute chearefully, since wee cannot be released; and let vs second and follow the will of God without murmuring, from whom all things are iustly deriued; for Destinie leades him by the hand that goeth willingly, and drags him along that goeth by compulsion.

CHAP. II.

How dangerous a thing it is not to be prepared for Death, or to deferre that time thereof.

Seet. 1.



1 Sam. 17. 29.

40.

Auing partly heard of the necessitie of preparation, let vs a little consider of the dangerous want thereof; for Death being such a fearefull enemy, we may not (without great hazard of our estates) meete him naked in the field, but knowing him and his forces, it is fit wee be thoroughly prepared against the combat. And albeit, we cannot of our selues make any prouision sure inough to serue our turne (for it is not our owne strength, counsell, or pollicie) that can stand vs in stead, in such a fight) yet provided we must be, if we will preuaile: neither is it *Sauls* harnesse that will buckle handsomely to our backs, or any other furniture deuised by man, but onely the sling of faith, casting out the stone taken out of that riuer, or rather that inuincible rocke Iesus Christ, that will vterly foyle this huge *Goliath* Death.

For

For Gods children hauing continuall experience of his mighty power, in their worldly deliuerances and of his gracious protection and aide in all the miseries and calamities of this life (feeling still in themselves, the sufficiency of his grace, and assistance of his spirit, in all their extremities) they doubt not euer to commit their bodies and soules to this their faithfull creatour: They doe not feare to be ruled by him in life & death; no they will goe to God thorow fire & water; no dangerous paths will they eschew when he calls them; they care not to goe thorow the vale of death (leaning on his staffe) nor to sayle as it were through hell, that they may come to heauen, to enjoy his blessed sight; knowing that by the sustaining of a temporall death, they are freed from eternall torments and endlesse fire of hell. For although (at deaths first entrance) a huge flood of sinnes and a fountaine of sorrowes issued out, yet now being altered by Christ, it killeth sinne in Gods Saints, and perfecteth their estate, And so farre off is it from the destruction of a Christian man, that it brings him to perfection; for after the death of the body, followes the freedome of the spirit; nay, it is the very furnace appointed of God, for the purifying both of body and soule from the dross of all corruption and sinne.

But as it auaieth nothing (as I said before) to goe to warre without weapons, or to keepe a Castle without munition; no more or lesse can we withstand deaths deadly force, our soules not harnessed against the same. The greatest cowards haue many times the greatest talke, then it will onely appeare what thou hast gained in knowledge, when thou comest to combat with Death: no man knowes in what place Death attends him, therefore in all places we must be provided: What cares Death for prisons, for guards, for iron barres, &c. one gate or another stands alway open to him, there is but one chaine onely that keepes vs bound, euen the loue of this life, and this must not wholly be shaken off, but extenuated and lessened.

Iosua 10. 13. 14.

Iob 14. 7.

4.

1 Cor. 15. 26.

*Aug. de cura pro
mortuis.*
Mat. 25. 11.
Esa. 55. 6.

Gen. 19. 23.

Dan. 4. 12.

Luk. 12. 20.

lessened, that when occasion serueth nothing may hinder vs. If euery day of our life were as long (as that long day of *Iosua*) when as the Sunne stood still a whole day in the midst of heauen, it would auaille vs nothing: For as in the end the night came, which dissolued that long day, so the night of death will at last assaile vs, and make the daies of our life vanish away, how long so euer they haue beene, for euery thing subiect to corruption faderth, and he that troubleth himselfe therewith shall passe away. Man is resembled to a peece of rotten wood which breaking in peece, is turned into powder.

This life is a moment of time, whereon all eternitie of life and death to come dependeth. If it be a moment, and a moment of so great importance, how is it passed ouer by worldly men so carelesly as it is? If Death be an enemy, then let vs watch him as an enemy, preuent him as an enemy, that so we may endure his hard assaults when time shall serue. Doe that before death which may doe thee good when thou art dead, for if we prouide not before death, there is no prouision after. It is farre better to enter while the gate is open, then afterwards to knocke in vaine when the gate is shut, to seeke the Lord while he may be found, then to be found of him vnprovidid, when we would not be sought. The morning was faire when *Lot* went out of *Sodome*, and yet before night it was burnt to ashes: *Nebuchadnezzar* neuer thought himselfe so sure as when he boasted himselfe of *Babel*, and (yerwhile the word was in his mouth) God puld him downe vpon his knees. The rich man neuer thought himselfe so likely to liue, as when hee said to his soule; *Eate, drinke, and be merry*: yet the selfe same night it was taken from him. The ship would be mended in the hauen, not in the tempestuous Sea; the breach would be repayred in the time of peace, not in the skirmishes of warre. In time a care would be had of our estate for the time to come. The dayes of man are short, and his time vncertaine, that little moment wee haue to prouide for a state of all continuance, and to

gaine

gaine eternitie in, is quickly runne ouer before wee be aware.

Gods mercy (in giuing vs time and space) passeth along as a pleasant riuer; if we stop the course thereof, by continuance in sinne, it will rise high (as a floud) and turne into Iustice, bearing vs downe by force (as a violent streame) and ouerthrow our surest repose. Such is here our fraile and brittle estate, that when wee seeme to stand in great securitie, wee then doe dwell in deepest danger; and when wee least feare, we soonest fall. Calamitie cometh vpon vs not looked for, sicknesse sodainly inuadeth, and Death (without ransome) requireth her due; therefore *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth.* Our continuance here is certaine in vncertaintie: therefore (saith one) *Let our vncertaine condition worke a certaine carefullnesse of our estate to come.* That which once, and neuer but once is done, should be aduisedly begunne, carefully prosecuted, and most seriously laboured, with all industry, vnto the end. *We sleepe with our cause, and wee rise with our cause* (saith Augustine:) Doe well, and haue well; liue the life of the righteous, and dye the death of the righteous. To him that passeth through darke places, one light carryed before him, will doe him more good then many brought after him. When sleepe is gone from the sicke mans eyes; when rather extremitie of griefe, then true sorrow, doth rake out a little sicke repentance from the most carelesse person; when rest is departed from their tossed beds; then many can with they had better serued God: but these things should be considered in time; and here is time, therefore rake it before thou endurest a dying life, and a living death full of endlesse woe.

O good life (saith a holy Father) what a ioy art thou in the time of death? Thou makest men not alhamed to liue longer, because they liue honestly; nor afraid to dye, departing religiously, hauing serued a good Lord. But the wicked are alhamed to see him whom they haue

disho-

5.

Pro. 27. 1.

August.

6.

Psal. 50. 22.

Prou. 20. 4.

7.

Mat. 25.

Christost. ad pop.
Anti. Hom. 10.

dishonoured : the one is quit by a ioyfull Proclamation, the other found guilty at the bar of his owne conscience. What a dangerous course is it, neuer to awake Christ till the ship leake, and be in danger of drowning ? neuer to beginne to liue well, vntill wee be a dying ? neuer to call to minde that time of all times, before we heare the Trumpet sounding, the graues opening, the earth flaming, the heauens melting, the Iudgement hastening, and the Iudge (with his Angels) comming to denounce the last sentence and dooime ? *O consider this you that forget God, lest hee take you away, and there be none to deliuer you.* This present life is our market, to make prouision for our soules against the life to come ; now is the time of running to get the prize ; now is the time to fight to winne the field ; now is the time of sowing, for the plentiful crop of harvest comming on : If we omit this time, there is no more crowne, no more booty, no other Kingdome, no other prize, no more harvest to be looked for : for *Hee that will not sow in winter, shall beg in Summer.*

Marke well (saith one) what I say, that a man which repenteth not but at his latter end, shall be damned ? I doe not say so. What then doe I say ? He shall be sau'd ? No. What then doe I say ? I say I know not, I say I presume not, I promise not. Wilt thou then deliuer thy selfe out of this doubt ? Wilt thou escape this dangerous poynt ? Repent thou then whilest thou art whole : for if thou repent whilest thou art in health, whensoever the last day of all commeth vpon thee, thou art safe, for that thou didst repent in that time when thou mightest yet haue sinned : But if thou wilt repent when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee. If men come without oyle in their Lampes, then is there nothing for them to expect, but *Nescio vos, I know you not* : And when they are knowne, *Ite maledicti, Goe you cursed into everlasting fire.* God hath giuen other things double vnto vs, that if the one be hurt, the other may stand vs in stead, as eyes, eares, hands, and feet double, but

but hee hath giuen vs but one soule, which if we destroy, what is there in the world, wherby wee may hope for any life? The Sonne of God gaue himselfe a ranfome for our soules, that they might not be accounted vile, but precious in our sight.

All that which thou hast meanes to doe (saith the Preacher) doe it according to thy power, for in the grane, whither thou goest, there is neyther worke, nor discourse, nor knowledge, nor wisdom. Many then thinke of death when they cannot liue, they pardon their enemies when they cannot reuenge, they giue away their goods, when they can no longer keepe them, they forgiue their debtors when they haue nothing to pay, they leaue their whores when they can no longer keepe them, they detest wine when they cannot drinke, and desie the world when they can no longer inhabite it; pride they loath when they are preparing of their winding-sheete, sicke they are, but their repentance is sicker, &c. Death is at our doores, Iudgement ouer our heads, Hell is at hand, all horrible, and yet without hor- rour. We laugh, we leape, we dance, we drinke, we sing to the sound of the Violl vaine delights, and we inuent to our selues Instruments of Musicke, like *Dam*; as he to the seruice and honour of his God, so we to please our vn- satisfied affections and extrauagant lusts. O Lord, set thy feare before our face, and so settle it in our hearts, that we may readily obey thy heauenly call, by flight from sinne, for feare of Iudgement: Let vs not be like to the vnwise Leuite, who at the end of the day would goe on his iour- ney, by reason whereof hee incurred perill, and was the cause of his wiues heauy end: Let vs rather rise earely, and goe on our way, whiles the light of life doth shine, lest darknesse surprise vs. Old sores are hardly cured, and hard- ly shall you bring old dogs to lead. *An old mans bones (saith Zopher to Iob) are filled with the sinnes of his youth, and conti- nue with him unto the grane.*

8.

Eccleſ. 9. 10.

Amos 6. 5, 6.

Iudg. 19. 9.

Iob 20. 11.

CHAP. III.

Of the hinderances of our Preparation to death in generall, and how carefully they must be avoyded.

Sect. I.



Et vs now proceede to remoue such impediments (through the helpe of God) as lye in our way to hinder our speedie passage, in this our pilgrimage of death, which is (as wee haue heard) the true ha-
 uen of life, to all Gods children. Great and manifold are Sathans assaults in this our iourney, who still sheweth himselfe a professed aduersarie in all good proceedings: And here he commeth, not himselfe alone, but with a huge hoast and army of enemies, hauing the whole world, our flesh, and friends, to fight against vs: But of these things in this place, let it suffice to poynt at in generall, vntill wee come to a more particular discourse, as occasion shall be offered. And let vs first learne to arme our selues against these our deadly foes, that so being harnessed (as it were) with the armour of prooffe, wee may strongly stand out, when wee shall be assailed, neuer yeelding to our foes, but following fast our Captaine Christ, to get the conquest in this our fight, which already is begunne, and shall most assuredly be gotten to all the faithfull.

Sathan first of all will thus be ready to assault vs. And art thou ready to dye O man? Why then behold the swarme of thy sinnes, the number of thy faults, and monstrous rebellions against thy God, both old and new, of age and youth, for which the wrath of God, the graue, and hell are ready to deuoure thee. The Law is thy Iudge, which doth condemne thee, thy God is iust and cannot but accurse thee, his sentence is passed, and will not cleare thee, &c. So that here (without Christ) no comfort can be found, hee onely must now protect vs, or else wee
 perish;

perish; his righteousness must be our roabe to hide our raggednesse, his merits the onely meanes to cloath our nakednesse; &c. Which things wee cannot possesse without a true and liuely Faith, which is the gift of God: and therefore wee must pray to haue it wrought in our hearts by the holy Ghost, and all good meanes. This then (as we haue heard already) will get vs the victory ouer the Diuell, and all assaults. It will oppose to this our deadly foe, life for death, holinesse for sinne, obedience for the Law; yea, all Christs satisfactions, to make the whole summe. But of this poynt wee haue sufficiently discoursed.

Then commeth the World, and will set abroach his baits: What wilt thou dye O man? I pray thee behold thy goodly buildings and stately roomes, thy lands and reuenues, thy rents and treasures, thy credit, wealth, and fame, thy pleasures and delights, and all that thy heart desireth. But alas O World, this thy felicitie is fayned, thy loue is counterfeited, and thy promise is deceitfull. These things (I confesse) to be good in their kinde, and for my vse, so long as they stand with Gods fauour. Kept they may be, so that wee loose not God, who now doth call vs, and therefore may not keepe vs from him. Yet I know (O World) the vanitie of thy pleasures, the frailty of thy glory, and the sicklenesse of thy goods, and that all these are nothing in respect of the riches of heauen and happy life, which after death I am sure to haue: wherefore I desire to be dissolued, and to be with Christ; in whom indeede are hid all the treasures of God; who also is the keeper of our true life: for this our wretched life which now we lead, is no life indeede, but a very death. For, *we are dead, and our life is hid with God in Christ*; wee walke by faith, and not by sight, yea, so long as wee are at home in this body, wee wander and goe astray from God our Lord. And thou (O World) (which bewitchest so many to loue this life) what should I gaine, if I should serue thee? I am sure to be a foe to Christ who loues thee not, who prayeth

Phil. 1. 23.
Col. 3. 2.

1 Cor. 5. 7.

Iohn 17.9.

not for thee, whose Kingdome is not of thee : and therefore to loue thee is to hate my God, which to doe, is worse then death. Thy reward (I know) is nothing but nakednesse, for naked I came vnto thee, and naked I shall goe from thee : therefore I am willing to forgoe thee, and desire to be freed to dwell with Christ.

Iob 1. 21.

4.

Lastly, comes the Flesh (with trembling and quaking :) Why ? wilt thou dye O man ? see here thy friends and thy family, thy Wife and thy Children, thy Father, thy Mother weepe and waile, cry and call vnto thee, and wilt thou thus depart ? wilt thou needes goe from them ? It is good (no doubt) to tarry still among our friends with Gods good will, and there is nothing (vnder God) but it may be kept, so that God (being aboue all things which we haue) be not lost : *For hee that leaueh father or Mother, Wife, or Children, &c.* better then Christ, is not worthy of his presence. And though my friends lament the losse of my life, yet can they not redeeme it: for *what man is hee that liueth and shall not see death ? and shall hee deliuer his soule from the hand of the graue ?* No, no, neyther riches nor strength, neyther power nor policie can preuaile in this poynt. Death neyther spareth pouerty, nor regardeth wealth, it esteemes neyther manners, age, nor time, but walketh in the gates of old men, and setteth snares continually for young men: no worldly practise can escape the bands of death. It alwayes pursueth vs, and wheresoever we goe, it layeth hands vpon vs: And though men labor to liue long, and desire that they might neuer come to the terme of their dayes; yet indeede it is no other thing to liue, then to make haste to death. Wherefore men doe walke, whither they would not come, and willingly runne to the end of that course which euermore they haue abhorred; for death is the punishment of all men, the tribute of all men, the rule of all men, and the receiuer of all men: God hath set vs our bounds which wee cannot passe.

Math. 10. 37.

Psal. 89. 48.

15.

¶ And as the greene leaues (in a thicke tree) some fall, and

and some grow: so is the generation of flesh and blood, one comes to an end, and another is borne: Wee came not altogether, neyther must wee goe altogether: therefore O Flesh be content, O my friends be quiet: needes wee must depart, though to meeete againe wee are full sure: And in going from you my earthly friends, I shall not yet be destitute of friends, but make a good exchange; for I goe to the Saints of heauen, to the liuing God, who is Iudge of all; to Iesus Christ my Redeemer, to the celestiall *Ierusalem*, to my abiding Citie, to the company of Angels, to the Congregation of the first borne, to the spirits of the righteous, and to ioyes vnspeakable beyond all mans conceit. Such be the comforts, the rewards, heritages, and exceeding priuiledges that God hath (before all worlds) prepared and alwayes had in store for his elect; And therefore still I desire to be freed from the flesh; to liue with Christ; *Wee haue here no continuing Citie, wee looke for one of God*: And I know that so long as I am in the flesh I cannot please God, and that if once this earthly house of this tabernacle were destroyed, I shall haue a *building giuen me of God, a house not made with hands; but euerlasting with God in the heauens.*

Heb. 12. 22, 23.

Heb. 13. 13, 14.

2 Cor. 5. 1.

¶ Not to liue (saide one) but to passe the life well, is life indeede. Our life is very short, for all good things, yet long enough, and too long (may we thinke it) in regard of our miseries. A dangerous strait, in which the lesse time thou hast to passe, the more perill and danger thou hast in the passage: But this is a miserie of miseries (that being in such a miserable case) we liue like men in a phrensie, not knowing our misery. *Heraclitus* and *Democritus* could better discern this poynt then many Christians, of whom it is reported that the one past his life in laughing, and the other alwayes in weeping: seeing (as it seemeth) that all our life is nothing else but ridiculous vanitie and lamentable misery. Moreouer, if this life be a vale of teares, a prison of guilty persons, and a banishment of them that be condemned, how canst thou place such great pompe

6.

and pride, such gay ornaments, and stately furniture of houses and families, in such a wretched place? how canst thou take here thy pastimes and pleasures? how canst thou delight thy selfe in feasting and banquetting? how canst thou desire so greedily to gather the provision of this world, and be so forgetfull for the life to come? As though thou wert onely borne to liue alwayes here with brute beasts, and hadst no portion with the Angels in heaven, Such wretchednesse sheweth of what a miserable stocke thou comest; if nothing can perswade thee to behold this thy great and palpable blindnesse.

7.

Heb. 11. 16.

Wee marvel much at the rude and ignorant *Indians*, who (for glassees and trifles) are said to part from their purest gold: but wee neuer thinke of our owne folly, who forgoe the treasures of heaven for very bables, and sell our birth-right and blessing for *Esau* broath. Men looke vnto pleasures as they are comming to them, & not as they are going from them, when they are wont to leaue trouble and vexation behinde: for the sting of the Scorpion is in his tayle. Wee sell our hearts to the world for very chaffe, and God offers vs millions for them; nay (to haue our custome) hee giues vs an assay of merchandise, peace of conscience, and ioy of the holy Ghost. Who would not traffique with so good a Chapman? that meanes no other but to doe vs good indeed, and will giue vs heaven, when we haue giuen him our hearts who is in heauen. As all the waters of the River runne into the Sea, so all worldly delights finish their course in the salt brine sea of sorrowes. The peaceable dayes of the wicked, their immunitie from the rod, their dancing to the Instruments of Musicke, haue their present period, and in a moment they goe downe to hell. Such lusty guts (in the prime of their pride, and raging madnesse) are sure of a Iudgement. The gurmardizing Epicure holloweth not so loud (whilst hee walloweth in his sensuall life, as the Swine in their styes) but hee shall howle as much when hee is in hell. It was but a dumpish delight that *Saul* tasted (in his
mad

Iob 21. & 12. 13

1 Sam. 16. 23.

mad melancholy moode) in the sweet notes of *David* sung vpon the harpe.

We must mistrust worldly benefits, and baits couering the hooke for the fish; we must not feede so hungerly on then, their pleasings are leasings, and their friendships fallacies, they are as false witnesses against thy soule, such as *Iezabell* suborned to kil innocent *Naboth*: After the manner of Egyptian theecies, they embrace vs, that they may slay vs: They are as goblets of gold, sugered with poyson. This deceitful *Dalilah* of delights, speaketh thee faire, but in the end she will bereaue thee of thy strength, of thy sight, yea, of thy selfe. These waspes flye about thy eares, and make thee musicke, but euermore they sting ere they part. Sorrow and repentance is the best end of pleasure, paine is yet worse, but the worst of all is despaire. How much better is it for thee to want a little honny, then to be swolne vp with a venomous sting? Wee must vse them without trust, and want them without griepe, still thinking while we haue them, that we possesse a benefit with a charge. If croises once befall vs, the comfort of riches flie from vs (like vermine from a house on fire) leauing vs to our ruine. But he that hath placed his refuge aboue, is sure that the ground of his comfort cannot be matched with any earthly sorrow; cannot be moued with any worldly thought, but is infinitely aboue all hazards. Let the world tosse and tumble how it list (as euer it doth) the rest of Gods children is pitched aloft, aboue the sphere of changeable mortalitie? O the broken reede of humane confidence! who euer trusted in friends that euer could trust to himselfe? who was euer more discontented then the wealthy? Friends may be false, wealth cannot but be deceitfull: trust thou therefore to that (which if thou wouldest) cannot faile thee.

The Elephant (being coursed) casteth her precious tooth and so escapeth; so must we forsake the flesh and dearest friends, the world & greatest pleasures, to be with Christ. If men forsake their own will, & submit themselves to Gods,

what can be hard? But if we follow our owne appetites, and delicate nicenesse (reiecting Gods pleasure) what can be easie? Therefore *not ours, but thy will be done.* God hath a care ouer vs, our life is in his hand, yet scarce the hundredth man hath this fastned in his heart; for euery one searcheth a way and meanes to saue his life; as though there were no power, and care in God: And yet in his hands are the issues of death: Death seemeth to consume all things, but God deliuereth out of that deuouring gulfe, whom he pleaseth, therefore let vs leaue it at his pleasure, either to deliuer vs from present danger, or to take vs to a better life.

11.

A wise man, ought alwaies to keepe himselfe from sorrow and inordinate care for this worldly and transitory life; and the things thereof. Not to doe (as the Doue) which breeding her Pidgeons about the house, maketh them familiar with the same; and albeit they are monthly taken from her and killed, yet she returneth to her old nest, and breedeth young againe. Worldly fauours, honours, temporall goods, &c. are but as bals of snow, which by the beames of the Sunne dissolue, and come to nothing. What cost doe wee bestow vpon the haire of our head and beard, which when the Barber once clippeth off, are despised and swept away? A man should neuer trust this foolish life, it is but as a fire kindled on the coales, which consuming it selfe giueth heat to others. God hath made the beasts with their faces towards the earth, thither they looke, for from thence they haue their life, and reliefe; but man is erect with two standards, with his head, face, and breast, to looke to heauen: Let not our heares therefore differ from our faces; haue not thy face above and thy heart below, but lift vp thy heart (as thou professest) lest thou lie to the Church before God and his Angels.

12.

The pouertie of a Christian, doth forerunne the riches which he hath in heauen: The loue of the world, is an exemption from the life of God; the allurements thereof are like the crying of a Lapwing, that traineth vs the furthest

furthest from that wee seeke. The pompe of the world, is like a blazing Starre, that dreaðeth the minde by presaging ruine; and the temptations to pleasure, are like canded worm-wood that cooleen the taste, and kill the stomacke. To be vnknowne in the world, we neede not care, so be it we be in credit with God, for hee that is great with God, shall haue quietnesse in earth, and blessednesse in heauen. When it ceased to be with *Sara* (saith one) after the manner of the world, she conceiued *Isaac* the Sonne of promise, her exceeding ioy: so when our worldly desires once wither, heavenly will ensue. Let vs therefore care little for the world, that careth so little for vs. Let vs crosse saile, and turne another way vnto our long home, and looked-for abode: from a life subiect vnto death, to a deathlesse life, euen as neare as wee can with a still and peaceable passage.

Gen. 18. 11 &
21. 2.

Am I contented of the world, it is inough for me that I am honoured of Gods; of both I cannot: the world would loue me more, if I were lesse friends with God: He is vnworthy of Gods fauour that cannot thinke it happinesse enough, without the worlds. The diuell playeth the Host (in this world) and will serue our turne, with any delights that flesh desireth, but he noteth all in a booke, and at the day of reckoning (which is our death) it will be to our cost, if we take not heede in time. This is the trinitie that wicked men (saith one) doe worship, the Diuell, the world and the flesh, instead of the Father, Sonne, and holy ghost. *The lust of the flesh, the lust of the eyes, and the pride of life*, are the idols that the world doe make their Gods, But the minutes that hackney at the heeles of time, runne not so fast away as doth this world with his pleasures, and fleshly ioyes. Let vs therefore alwaies detest the eye-pleasing baits of carnall desires, and wholly delight our selues with heavenly ioyes. He which once hath drunke of the floods of Paradise (one drop whereof quençheth the thirst sooner then the ocean Sea) shall quickly haue the desires of this world, and fleshly lusts, extinguished in him.

1 Ioh. 2. 16.

CHAP. IIII.

Of the allurements of the world in particular, and the remedies thereof.

Seet. I.

2 Cor. 4. 4.

Eph. 2. 2. & 6. 12



Vt for as much as this wicked world is Sathans kingdome, wherein hee ruleth (in the iustice of God) ouer the children of disobedience, blinding the eies of Infidels, with a false glory & glistering shewes thereof, that they should not beleue the truth

of Gods word, for their further assurance of that incomparable glory & blessed state to come; it is expedient more fully to disclose this dangerous place, wherein Sathan pitcheth his camp against Gods elect. And so much the rather because it is the passage of their pilgrimage, which possibly they cannot shun. *Israel* must needs go thorow *Edom*, where cruell *Esaú* dwels; and passe along this dangerous wilderness, full of sauage beasts, fiery Serpents, Tygers, and Scorpions: Yet goe hee must, thorow the red sea of all fearefull hazards and temptations (that spirituall Tyrant *Pharo* following him fast to the heeles, with all possible violence) before they can arriue at the heauenly hauen and blessed land of rest.

Nom. 10. 17. 18

Deut. 8. 15. &

32. 10.

Exo. 14. 15. 16.

2.

This world is a Sea of sorrow, and our life resembleth the new sailing Ship, not acquainted with the water, but fleeing to the bottom to leise swallow of tempestuous waues, alwaies threatning the sinking of our life. It is as a course of a most vehement running streame, but yet not appearing to haue any perill of drowning to him that passeth: It is shallow by the sides, but deepe and very dangerous in the midst, aboue, it runneth very quickly, couering the water with great riches, and wares of an inualluable price, by meanes whereof it deceiueth couetous men, that run and enter it. Some wade shallow, wetting onely their feet, and take a few; others goe vp to the knees, and carch for more:

a third sort (with an insatiable desire) doe plunge their whole body into the water, others trusting to swim, so wrestle with the violent streames, and finding it deepe (being wearied) sinke to the bottome, which is most swift and raging. We daily pray that God would not lead vs into temptation, yet still we feede our couetous humor, which drowneth vs therin. And the Diuel doth daily pitch his nets to compasse vs therewith, to hale vs into hell, & couetousnes causeth vs to stumble and tumble thereinto. It ingendereth such noysome lusts that drowne men in perdition. It is Sathans forge and stithie (saith one) where he fashioneth and frameth a thousand chaines of impieties, to pull men into hell, and a thousand fiery darts to wound mens soules with all sorts of vices, it is the metropolitane citie of all corruption and sinne.

Mat. 6. 11.

1 Tim. 6. 9. 10

Diogenes in Plut.
Aposh.

3.

All other vices (saith *Hierome*) doe with age waxe old, onely couetousnesse groweth young with age, and getteth head. It lurketh in the raynes, and is tyed vnto the bowels, neither can it be pulled vp by any strength of men. The greatest rauening beasts, are sometime satisfied, purses and coffers may be filled, but an insatiable minde is a bottomlesse pit, and a gulfe deuouring all, yet neuer replenished. It resemblerh a spring, whose riuer is small, yet (by receiuing other brookes and streames) groweth strong and violent. Such are like men in a dropie, still drinking, their thirst increaseth: *Bernard* compareth it to a Lady in a Chariot, whose wheelles are contempt of God, in humanitie, forgetfulnesse of death, and mistrust, whose horses are niggardlinesse and rauin, and whose carter is desire to haue. *Chrysostome* calleth the couetous man, an enemy to all men, imagining all others to be cast out for a pray, for him to rob and spoyle. He putteth all things to sayle, hee labourerh to haue all, and hath the vse of nothing: he filleth his Cellers, Garners, & Coffers, but (Lady couetousnesse) layeth vp the Keyes, and locketh from him the vse of all; like Horses and Mules going laden with the gold and siluer of others, eate nothing but hay themselves:

Bernard Cant. serm.

39.

Chrysostom Mat.

Salust.

Such

August.

such a mans wealth is but as a faire Tapeſtrie, that couereth foule and broken wals: The higher ſuch a man clymeth (ſaith *Ambroſe*) and the higher he goeth the greater is his fall: Before he gaineth he hath loſt himſelfe (ſaith *Auguſtine*.) Such beaſts are theſe miſers, that they know not this life, yet can they not deny but they muſt die. What pleaſure therefore can they take in cutting the wood, and making the faggots, wherewith in hell (without repentance) they ſhall be burnt for euer. The customers of this world (ſaith one) who haue got their wealth with fraud and deceit: they ſleepe like the Nightringale with a pricke againſt their breaſt; ſo doe ſuch ſlumber with a pricking conſcience, and liue in horror of Death.

4.

Exod. 16. 3.

Gen. 31. 27.

Gen. 19. 16.

God therefore in his prouidence and wiſedome, hath fraught this life with ſo manifold miſeries, to make them as medicinable puniſhments for our fleſhly deſires; he hath laid ſuch bitter wormewood on the breaſts of this flattering world, to waine vs from it; hee hath made it loathſome to his children, that they ſhould not loue it, but willingly forſake it, and ſigh for the bleſſed life to come: For if we be ſo vnwilling to forſake this life, ſo irkſome; if wee be euer whimpring and whining, for the fruits and ſhepots of this ſlauiſh Egypt, what would wee doe if all our life were ſweet? what would we doe if it were wholly to our taſt and tallage? who would then contempne it for Gods cauſe? who would exchange it for heauen it ſelfe? When *Iacob* was haſting into his owne country, *Laban* (in his great haſt purſuing him) ſaid, *why diſt thou not tell mee of thy departing, that I might haue let thee goe with mirth and melodie?* when his meaning was to haue kept him ſtill in drudgerie. But as *Iacob* did well (ſeeing *Labans* countenance ſet againſt him,) ſo ſhould Chriſtians (ſeeing the world to frowne vpon them) be ready to packe from the world, it being no fit place for them to tarry in. *Lots* wife (ſetting her minde vpon her ſubſtance in *Sodom* and other pleaſures there) ſhee looked backward, but neuer

neuer looked forward againe: She is turned into a Pillar of Salt: a Pillar, and so standeth for an example, of Salt, and so should season our vnſauorie desires of this world and worldly things.

Small cause had the Israelites to care to continue among the task-maisters of Ægipt; no more haue Christians to dwell in this world, as in a wilderness, among many wolves. Surely this barren light land wherein wee liue (after all our drugery & excessive paines) yeeldeth nothing else but a crop of cares, troubles, feares, & vexations of minde. How acceptable therefore may death be, when in dying we sleepe, & in sleeping we rest from all the troubles of this toyleſome life? Loue the world saith one, & it will deuoure thee, for it knoweth better how to swallow vph'er louers, then to support them. There is no trussing to this worlds security, for in one moment the sea ouerwhelmes the same nauies which a little before plaied & sported vpon it. Now, that this world is a sea, the small number of safe passengers, & the great company of such as perish therein doth proue.

Here we are placed (as it were) betweene heauen & hell, & our danger is so much the greater, by how much it is easier, to defend downward then to aspire & clyme vppward; *Facilis descendus Auerni, &c.* Learne not to loue the world, that thou maieſt learne to imbrace thy God, turne away from it, that thou maieſt turne to him. Powre out the dreggs, that thou maieſt be filled with pure wine, thou art to be fild with good, powre out the euill, dost thou thinke that God will fil thee with hony, if thou beeſt full of gall? Our loue must be as a iust ballance, affording every man his owne; but the weights of worldly lusts are vnequall, valewing earthly things to be most pretious, whereas with the christian, they should be esteemed as dung. These make that to be of weight, & great with man, which is most vile and abhominable in Gods account. Such are the deceitfull scales of cursed *Canaan*: Amongst the Iewes for that their contracts and bargaines had by

5.

Exod. 1. 11. 14.

6

1. ad. 6

Phil. 3. 8.
Luk. 16. 15.
Osc. 1. 12.

Leuit. 25. 15.

a prescript law, a day of determining and of being voide, therefore, the shorter the time was, the lesse and slight was the price and valuation of the thing. And therefore how much more vile and of lesse account should all these momentanie and earthly things be reputed, subiect to such losse, which though they were not, yet Death it selfe dispatcheth vs of all?

7.

They which runne in a race, looke what ground they haue rid behind, and how farre they haue to the goale before. And they which looked for the yeare of Iubilee, knew how long they might possesse their bargaines: But there is no mortall man that can be assured to liue a day. Indeepe we run, yet hauing deaths shackles on our legs, yea, carrying him about in our whole bodies and liues. The glory of this world (being grounded vpon the life of man, as the subiect and foundation) can no longer endure then the substance it selfe. Now if the life be no more but a dreame of a shadow, what must we thinke of the glory of this world, which is shorter of continuance then mans life? What account would one make of a stately building, if in case it should stand vpon a false foundation? What reckoning would one make of an image of waxe very curiously wrought, in case it should be set against the Sunne, where (presently being molten) it should loose both forme and fashion? Why doe we make so little account of the beautie of a flower, but because it beginneth to fade so soone as it flourisheth; for being nipt from the stalke, it presently looseth the pleasant gloisse and hew. And albeit glory doe continue after the end of our life, yet what shall it auaille thee man, that hath no sence? What profiteth it *Homer*, that now thou praise his *Iliads*? euen as *Ierome* speaketh of *Aristotle*, that he was praised in the world where he was not, and condemned in hell where hee was indeede. Therefore well said *Euripides*, that men fall into a frenzie to use pride after Death.

Pindarus.

Ierom.

Euripides.

8.

The tempter (saith *Ambrose*) shewed the glory of the world in the twinkling of an eye, which likewise shall vanish in

a moment; like *Nabuchadnezzers* Image, that had a head of gold, brest; and armes of siluer, &c. and yet one dash (with a stone, out of the rocke) brought all to ruine. All worldly glory is no more sure and certaine, then calmenesse in the Sea, which is still subiect to a storme. O world (saith one) most vnworthy to be affected! where are the riches that pouerty hath not decayed? where is the beauty that age hath not withered? where is the strength that sicknesse hath not weakened? where is the pompe that time hath not wasted? I say not of men, but of Cities and Empires themselves? Those that so eagerly seeke after the things of this world, and so seldome and slightly after heauen and heauenly things, are not vnwisely resembled to children, that esteeme more of Apples and Nuts then the assurance of rents and reuenues. And indeede most men (and those the wisest in the world) doe not so much as vnderstand the Kingdome of heauen and the righteousnesse thereof, so farre are they from seeking it, rather then the riches of the world. Such men (as they say) set the Cart before the Horse, first seeking things for the body before they take any care for the soule. These men yet are wiser in their generation, then the children of the Kingdome, and haue eyes as broad as the Moone in her full; but such aduantage hath the Owle of a man, whose sight is better at midnight then mans. Such Owle-faces are better sighted then the children of light. In wily craftinesse the rudest Rusticke easily circumuenteth the cunningest Christian: yet hee is but an Asse in the shape of a man, who hath not learned Christ; and *Jeremy* wondreth how hee should be a wise man that is not a godly man. These doe not so much as wet their lips at the well-fspring of wisdom, and hauing not so much as a smacke of Gods Word, how should they not but be fooles? Such are fooles in graine, and a burthen to the earth, setting vp mans folly as a monarchy in the world, displaying (as with a banner) their owne worldly fooleries.

But

Dan. 2. 33-34.

Luke 16. 8.

Ier. 8. 8.

9. But sith our life dependeth not vpon the world, or the goods thereof, but vpon God alone: let vs put our trust not on our goods but vpon God, on whose pleasure our goods depend; who also hath promised neuer to forsake any faithfull men, that put their trust in him. Wee may not be as sawcy Children, who when they know their Father will not please them in their foolish appetites, will prouide for themselves: but our duty is to be pleased with our daily bread. Many that make this prayer to God, would be very loath hee should take them at their word, and daily giue them bread but for a day at once: yet such men (in vling this prayer) doe nothing else but scorne their prouident God; but let good Christians learne to cast their care on God, that they may the better moderate their desires.

Mat. 6. 7.

10. *Learn not so much (saith Plato) to increase thy possessions, as to diminish thy lusts: for the high-way to be rich, is to be poore in conetings: and hee is the richest that coneteth the least, and is content with a little.* Now the way to cure this Feuer (which causeth such a thirst of the world and worldly things) is not to giue vs drinke, and fill of our desires, (which increaseth the disease) but by diminishing the immoderate loue and liking of the same. Now one speciaall meanes hereunto is to trust in God, since the roote of this sinne is distrust in God. Before the creation of man, the world was made and replenisht with all things requisite for his vse, and before the soule the body was created to receiue it: Sith then God provided for man before his creation, and nourished the body in the wombe before it was borne, and giueth care to the mother of sustayning and cloathing it before the birth, shall wee call into question his fatherly care ouer vs? Let not these things therefore hinder vs in the high-way to heauen; but casting all our care vpon God, let vs be packing on our iourney. Let the messengers of death be welcome vnto vs, and Death himselfe be imbraced when God doth send it: For though they depriue vs of the world (with his wealth and pleasures)

pleasures,) yet they put vs in possession of heauen it selfe, and happy treasures. And for these transitory things (which are but as vapours and exhalations of the world,) *A godly man* (saith *Augustine*) *neuer so fully enioyeth his desire, as when hee is willing nothing at all to desire them.* Contentment (saith one) consisteth not in much, yet he hath much that hath it; and this is soone obtrayned of God in a low estate. *Nature* (wee say) *is content with a little*, and onely contentation ministreth rest and peace vnto our mindes. The Sea of this world (saith a holy Father) freeing vnto vs, it hardeneth, that wee may safely walke vp: *Mat. 14:29.* on it, as *Peter* on the water.

CHAP. V.

Of the great griefe of forsaking our wealth and worldly estate, and leauing of our manifold friends and acquaintance in the world: with the remedies thereof.

Earefull is the consideration to flesh and bloud *Sect. 1.* (not indued with the comforts of Gods holy Spirit) to thinke of our poore and naked estate, at our latter end; Death waiting vpon vs, not onely to depriue vs of our life and being, but of all such comfortable meanes and helpes which formerly wee enioyed: taking from vs our houles, goods, and friends; which *Iob* beganne to feele and confesse in his tryals with lowd exclamation; *Naked I came into the world, and naked shall I returne.* *Iob 1.21.* God indeede made all these things for man; yea, the whole world it selfe, of which hee tooke possession; yet forgetting his homage to God, and chiefe-rent of obedience, hee forfeited all againe into his hands, and from whence hee came, thither sent he him againe, giuing him iust as much with him, as hee brought at first; *Dust thou art, and to dust thou shalt dissolve.* *Gen. 3.19.* And indeede this prouision is sufficient enough for the place whither hee goeth. For what great matters should

Iob 17.14.

we looke for in the graue, where rotnenneſſe is our father, and wormes are our mother? When our breath once vaniſheth, and we ſhall be turned out of the houſe-rooms of this world, repaying to our doomes-day houſe, where the wormes (the dead mens Lawyers) ſhall take their fees out of vs their graue-clyents, and our bodies with our bowels ſhall be their bread to ſatiate their hunger. Then happy (I ſay) are thoſe that by the wings of a lively faith, haue their ſoules flying vp to the heauenly habitations.

2.
Gen 28.20.21.

Gen. 33.11.

Hither we came as *Jacob to Laban*, onely by Gods providence, wee are that wee are. If God will giue vs food to eate, and cloathes to put on, God ſhall be our God. Theſe heards and droues about vs, they are from the mercy of God; not plants growing in our owne ſoyle; not vapours that did ariſe from vs, but of the nature of influences from heauen are come vpon vs. Every one ſueth to God in *forma pauperis*: for things neceſſary wee are poore Publicanes, (receiuers onely) God is the giuer of all. Wee cannot call any thing ours but Time; *While we haue time let vs doe good*. Nay, this time it ſelfe is not in our hands, but in the Lords. All theſe temporall things come from the great ſtore-houſe of heauen. We may not ſay (as the Tempter did) *All theſe are mine*: no, ail is Gods, who is the beſt Land-lord. Hee requires no more but our acknowledgement of his bleſſings, with thankefulneſſe in our obedience. Wee may haue them, wee muſt not be had of them: wee haue had them to liue, the end ceaſing, the meanes alſo ceaſe concurring to the end. Wee muſt not make Idols of them, as the *Egyptians* did of their treaſure.

Mat. 4. &
Luke 4.6.

Exod. 32.24.

3.

Mat. 6.21.

Prou. 27.34.

Is it poſſible to forget whither wee are going? Where ſhould the members be; but where the head raigneth? where ſhould the heart be, but where our heauenly treaſure is placed? Chriſt, who is our treaſure is in heauen, whither firſt our affections muſt aſcend, and then we follow after. *Riches ſaith the Wiſe-man helpe not in the time of*

of needs, they take them to their wings and flye away: they are but straw and stubble, no sure foundation to build on. For all worldly goods are ebbing and flowing (like the Sea,) and wee doe not possesse them (as wee ought) vnlesse at all times we be ready and willing (when God seeth it good) to forgoe and leaue them. Let vs consider that when we dye, wee depart from the world, and therefore worldly affections should now depart from vs. Let vs betake our selues wholly to a better habitation, better societies, to better ioyes, and so desire chearefully to be dissolued and to be with Christ. God many times punisheth our ouerloughing of earthly things with their losse, or great hindrance; because he thinkes them vnworthy riuals to himselfe, who challengeth all height of loue, as his onely right. So that the way to loose them, is to loue them much; and the largenesse of affection maketh an open way to dissipation. The sayrer and higher in the world our estate shall be, the sayrer marke hath mischief giuen vnto it, and (which is worse) that which maketh vs so easie to hit, maketh our wound more deepe and grievous.

Neyther must wee thinke that wee hold any thing of right, which wee enioy of Gods free mercy and grace: neyther in our conceit, to binde the Lord (at his owne cost and charges, as it were, by Obligation) to finde vs. And notwithstanding wee be but beggars (as at whose gate of mercy wee receiue all our maintenance,) yet to make a rent-charge of all that which he giueth of his free liberalitie. Thus proud men many times make a breach into the Lords possession, and prouoke him (to proue to their faces) that all that they haue is but lent them, and borrowed. Let vs therefore vpon euery blow (when the Lord shall strike vs) be ready to receiue it, and to yeld vp our bands vnto him, the condition whereof is, that wee be ready to remoue when hee will haue vs: knowing that Gods prouidence alwayes forceth vs to the best, and as the most may make for the hastning of our soules

to our euerlasting inheritance. Let vs learne then not to reckon with our host ; and that wee hold our liues, and all wee haue, not in Fee-simple, but as Tenants at will, that so from day to day, wee may resigne to God the so- ueraigntie of reuoking vs, at his pleasure. Thus when wee see our selues shur vp, and finde that wee be entertayned in this life (as Iourney-men for the present day) not knowing what will become of vs to morrow ; wee shall better desire to take our rest in the bosome of Gods prouidence, and to strike our sayles the lower, when the Lord proclaynieth warre with our secure estate, and learne to cut our prosperitie by the patterne of humilitie, that when wee are well, to looke for worse; that so in abounding we may see our wants, in health our sicknesse, and still to stand in doubt, that these outward things may be holden with one hand, and lost with another.

5.

A worldly mans body shall dye but once, but his heart shall dye as often as he shall remember those things whereon hee sets his affections and loue; for as much as death shall put the knife betweene him and all things hee loued. The deeper roote the tooth hath in the iaw, the greater paine there is in plucking it out: So the more the heart is set vpon the things of this life, the greater griefe will it be to depart from them all. The Diuell had spoyled that holy man *Iob* of all manner of things saue onely of his life, and it seemed to him that all the rest were of small account in comparison of the losse thereof. So that the thing that naturally is loued, is let goe & lost with greatest griefe of heart. Earthly things in themselves (without Gods blessing in the vse) are like alluring strumpets, catching many (in their snares of beauty) to lust after them, yet depriuing such as inioy them of all vertue and happinesse. They are like vnto sweet wines of artificiall Nestar, alluring a man to excessiue drinking, yet withall taking man from himselfe, in making him senselesse. They trouble the minde, and replenish the heart with passions. When wicked men will vse their riches, they pollute themselves

Iob 2.4.

selues with pleasures and pride: when they keepe them, *Socrates.*
 care consumeth them, and eateth out their hearts: when
 they labour to get them, they grow more wretched and
 miserable. They are like to wilde beasts, which a man can
 hardly take, and when he hath taken them, must take great
 heede they doe no hurt. Vaine confidence in wealth, be- *Chrysost.*
 comes not onely a poyson to Humilitie, Modestie and
 Faith, but quite and cleane transformes them into Pride,
 Arrogancie and Infidelitie. Such goods are as plenty of
 Sugar & fruit (in the liberty of children,) as pleasant wine
 to a drunkard, and as a sword in a mad naked mans hand,
 more ready to hurt them then to doe them good. All im-
 moderations are enemies to health (so said skilfull *Hipoc-
 rates.*) Hee that desires, wants as much as hee that hath
 nothing. The drunken man is as thirstie as the sweating
 traoueller. It is true of riches and all outward blessings that
 we say of Fire and Water, *They are good seruants, but ill ma-
 sters:* Make them therefore thy slaues, and they shall be
 good in vse, good to thy selfe, and good to others by thee;
 But if they be thy masters, thou hast condemned thy selfe
 to thy owne Gally-slaues: Now if a seruant rule, he proues
 a Tyrant.

If thou seruest God for goods and greed in esteeme of world-
 ly gaine (as *Indas* did his Master,) thou maist soone proue
 a looser of a happy estate, and strangle thy Soule. Where-
 fore let vs vse our riches as our rayment: such as are fit,
 are better then those that are too long. For couetousnesse
 groweth with riches, as the Iuy with the Oake. Our hut-
 ches may be filled, but not our hearts: and though wee
 here loose all our goods, yet are wee scarce deprived of
 a farthing: And in another life we haue not onely King-
 domes and Empires, but God himselfe, and euerlasting
 goods, in comparison whereof all the pomp, mirth, cheare,
 honour, dignities, and preferments of the world, are not
 to be esteemed as casting Compters towards the finest
 Coyne, and vilest dross to the purest plates of gold and
 precious stone. Wee may lend our selues to the things of

Seneca.

the world, but not giue our selues vnto them. Neyther is any thing possessed (as it ought) except wee be ready at all times to loofe it. Wee must remember alwayes that they are transitory things, which may be lost and forgone when time requireth. These earthly things are good, but woe be to thee (if for the loue of the creature) thou forsakest thy creator. If we loue not any thing that seemeth not good vnto vs, then let vs be ashamed so to sticke to them, and not to the loue of him that hath made them good. O Lord (saith *Augustine*) hee loueth thee too little that loueth any thing with thee, and loueth it not for thee. God therefore is to be loued aboue all things, and all things for him. He requires all thy loue that made thee wholly: and maruell not that hee will haue thy whole heart, being sufficient to fill thy heart. O Lord thou hast made all things to serue man, that man alone might serue thee; and that man might be wholly thine, thou hast made all the creatures his..

7.

Aug. in Soliloq.

God hath created all outward things for the body, and the body for the soule, and both body and soule for himselfe, that man might onely obay him, and onely loue him, enioying God for his onely solace, and all inferiour things for his seruice. That was neuer throughly good that may be lost. My true riches will not leese mee, though I forgoe all to my skinne. For if hee be rich that hath some thing, how rich is hee that is the maker and owner of all things, whom I enioy? So long as God fauours mee, I shall haue liberty in prison, home in banishment, honour in contempt, in losse wealth, health in infirmitie, life in death, heauen in hell, and in all these happiness and rest. If the fire commonly flame according to the quantitie of fuell heaped vpon the same: great then is the fire of Gods loue to the faithfull; who in stead of fire (to inflame it) hath as many benefits for man, as hee hath Creatures. All things loue him; that loueth God; for to those that loue God all things worke for their good. Good men therefore so vse the world,

Rom. 8. 28.

world, and the things thereof, that they may enjoy God: *Angels sint. li. 8.*
 And the wicked so vse God, as that they may inioy the *15.*
 world.

If we loue God lesse then we ought, when we loue many things besides him, which we loue yet for his sake, how much then a greater sinne is it, when wee shall loue our goods, and friends, not for Gods sake, but euen in spight of God, in that we loue them more then God, that calleth vs from them? such Christ pronounceth not worthy of his glory. Therefore happy is hee (O Lord) which loueth thee, and his friends in thee, and his enemies for thee; for he can neuer be destitute of friends who inioyeth God, which is neuer lost, and esteemes all as friends. Gods children and chosē can neuer be poore, that are ioyned to so rich and glorious a head, euen Iesus Christ, the Lord Treasurer of heauen; in whom all the riches of Gods wisdom, mercy, goodnesse, &c. are hid, and godhead it selfe doth corporally dwell. But (alas) thou wilt say it is hard to forgoe our sweet children, and deare wiues, our trusty and best beloued friends, our pastures and tillage, our grounds and sumptuous buildings, our mannor-houses, rents and reuenues, our great treasures and Jewels, and other worldly wealth: And what of all this to him to whom all things are counted losse, and esteemed as dung, in regard of Christ? And haue not the true souldiers of Christ learned long agoe to despise all these assaults; whose soules still watch in the ward and tower of this body, expecting euery moment to heare the sound of the trumpet, to follow their Captaine Christ? Therefore they vse this body, not as a home or strong hold, but as a Tabernacle and pitched tent, for a time to serue their turne in this field of their warfare: They hoord not their treasures here, but are content with their daily pay, alwayes watching in the campe, harnessed for the fight. The souldiers of the world lie sleeping and snoring: Christs souldiers are alwayes watching and waiting for his comming. If we loue our friends too much,

8.

*Luk. 14. 10.**Col. 3. 9.**Phil. 3. 8.**2 Cor. 5. 1.*

and not God aboueall things, then hath our sorrow no meafure as it ought.

9.

Gen. 49. 29.

Aug.

He cannot befaid to flit, that neuer changeth his hoſt: God alone is as a thouſand companions, hee alone is a world of friends; and though we depart from our friends here, we goe to more better and more louing: As *Iacob* ſaid (when hee ſhould die) *I ſhall be gathered to my people*; hereby declaring that death is a paſſage to many more folkes, and greater friends then we leaue behinde. There is God our Father, his Sonne our brother, his heauen our inheritance, and all his Angels and Saints as our brethren, ſiſters, and kinsfolkes; with whom we ſhall inioy eternall bliſſe. That man neuer throughly knew what it was to be familiar with God, that complaines of the want of his home and friends, while God is with him. If the Sonne naturally loue his Father, of whom he hath his body; how much more ſhould the children of God loue him, of whom they haue both bodies and ſoules? Carnall Parents and friends are to be loued, but the Creator to be preferred and double imbraced. Loue him therefore moſt of all which thou canſt not looſe; euen thy Redeemer, who (to draw thee vnto his loue, and to deliuer thee from the loue of the world) ſtretched out his armes vpon the crolle, and ſuffered a moſt vile and curſed death, to purchaſe for thee, not an earthly, but a heauenly and an euerlaſting life,

CHAP. VI.

Now Death is and may be feared of the faithfull, and how of wicked Infidels. No man is to be cenſured ſimply for the manner or ſuddenneſſe of Death. We may not conet to know our death, or for anything to ſhorten our life.

Sect. 1.



Here is no one greater hinderance (to the cheerefull reſolution of our death and departure) then the fore-conceiued feare of fleſh and blood againſt the ſame. And this is common

common to all men (without exception of any,) in a measure and degree; for so long as wee remaine in this body of sinne, wee cannot choose but feare death (the wages thereof.) which followeth and pursueth the sinner to his graue, as the shadow doth the body till the Sunne be set. And indeede it is both naturall in all to desire their being, and so to hate Death; depriuing them thereof in this world: as also lawfull in Gods children for their true humiliation, before they be exalted in the highest heauens. It may be feared, in regard it is the destruction of nature in a mans owne selfe and others; and in this respect Christ feared it himselfe, without any sinne: But wee must not feare it otherwise, then sicknesse, pouertie, famine, with other calamities of body and minde, which God will not haue vs to despise or lightly regard, but to feele the paine thereof, because they are sent as punishments for sinne; and he doth therefore lay paines and torments vpon vs, that they may be feared and eschewed; and that by eschewing them, wee may further learne to hate the causes of them, which are our sinnes, and by our experience in feeling paine, to acknowledge that God is a iust Iudge, and an enemy to sinne.

And albeit (I grant) that the most faithfull men haue their fits of feare, yet are they euer free from the bondage and state of those that haue no hope: For although they die in body, yet are they free from eternall death: And this is their blessing indeede, not that they shall not die, but that the snares of death cannot hold them; not that they shall not feare, but that feare shall not conquer them: and he is a true christian man, that neither refuseth to die, nor yet fainteth for any feare of death. Before iudgement it is good to be afraide, that thou maist finde fauour at the tribunall of the Iudge. Faith and a religious feare are alwaies friends in a Christian man. The feare of Gods iudgement is as a needle, the loue of God as a thread; first the needle entreth, and then followeth the thread. Faith striketh Gods children with feare and terrour, and anon vanquisheth

Rom. 6. 23.

Luk. 22. 44.

2.

Bernard.

vanquisheth and ouercommeth the same, it scaareth vs with the greatnesse of him whom we offend, and yet ouercommeth the same by leading vs to Christ, our attonement to God.

3.

And as it is (sometime) no fortitude or man-hood to be afraide to die, but a stupor and stoicall obstinacie: So to feare death approaching, is not alwaies a note of infidelitie and mistrust of Gods loue, seeing feare manytimes proceedes from the infirmities of nature or sexe. *Ezechiah* was an vpright man, yet feared he the sentence of Death, his very bones did shiuer and all his ioynts did quake, yea, his tongue did chatter like a Swallow; and Christ himselfe had his agonies and wrestlings. The affections of nature are not simply euill in themselues, but lawfull and tollerable when they are ordered by Gods spirit. But if we feare death, let vs seeke out the cause of this feare: are our sinnes the cause? let vs repent and amend: Is it the loue of this world? let vs hate it: Is it for want of faith? let vs pray, *Lord helpe our vnbeliefe.*

Esa 38.3.&c.
Luk. 22.44.

4.

But what speake I so much to true Christians, concerning the feare of Death, they hauing so many causes rather to imbrace the same? First to shew their subiection and obedience to Gods will, by the example of Christ, *Father not my will, but thy will be done.* Secondly, for as much (as by death) all sinne is abolished, and wee for euer cease to offend our God any more: Our bodies likewise are brought to a better condition then euer they were in our liues; for by death they are made insensible, and so freed from all the miseries of this life, ceasing to be the instruments of sin any more. Againe, it giues the soule passage to rest, life and heavenly glory, in which we shall see our God as he is, perfectly know him, and praise his name, keeping an eternall Saboath in the celestiall places. And lastly, it executeth Gods iudgement vpon the wicked, and purgeth his Church from such filthy dung and drosse. *Let Pagans therefore (saith Cyprian) and Infidels feare Death, wha neuer feared God in their life; but let Christians goe as travellers*

travellers vnto their natieue home, and as children to their Father, willingly & gladly. *Balaam* would faine haue comforted himselfe with riches & honour (which he esteemed so much,) yet was he not without feare, which at last brake out, and forced him to wish *that his soule might die the death of the righteous*, and that his latter end might be like vnto theirs: So (I beleue) it is with all wicked reprobates, they know it, and euen (as *Iosuah* saith) *withall their hearts, and withall their soules* they know it, that the righteous mans life is better then theirs, and tremble and quake at the remembrance of their owne death, which is farre worse then theirs, desiring to die the death of those, who in their life and practise they vtterly detest.

Numb. 23. 10.

Iosu. 23. 14.

True it is, that wicked men (in appearance) die quietly in their beds, hauing (as *Iob* speaketh) *no bonds in their death*: But iudge such a one no more by his death, then by his birth; for many women may haue more easie travell of a reprobate, then some of an elect childe of God. Hypocrisie it may be, hath put the conscience to silence here, that they may more suddenly and fearefully roare out in hell. It may be a crust is growne vpon their hearts, that they rot and fester within, and feelee it not; whereas the elect haue the wound of their sinne kept alwaies open; neither can they flye the least breach of the Lords displeasure, but are anguished; neither can they thinke that they euer feare enough; which tender heart of a Christian, is like the Adamant, as it to draw the iron, so this to draw the oyle of grace into his soule, for his solace. If a man die like a Lamb, and passe out of the world (like a bird in a shell) the fortish sort, say that certainly hee is saued; although neither holinesse was in his life, nor God in his mouth, grace in his heart, nor yet repentance, faith, or feeling at his death. Such men saith one (excepting their featherbeds and pillowes) die liker beasts, then Christians: For they shall neuer haue their sinnes forgiven, which first or last doe not vndergoe a holy despaire for them, acknowledging nothing to remaine in themselves, but matter

5.
Iob 21. 13.

of:

Exod. 9. 12. 12.

Israelites out of Egypt? let vs sprinkle our hearts with the blood of the Lambe, and the destroyer shall not enter, nor haue power to hurt vs. Let vs call to minde Gods loue, who spared not his Sonne, but gaue him to death for vs, and how shall he not giue vs all things with him?

Rom. 8. 31.

6.

The steps of Saints (saith one) and the state of sinners, their liues (I meane) and deaths, are here equally bound vp with the coards of corruption, yet vnequally matched in the ioy of their seperation; the one falling away like a flower (transplanted to a better soyle) the other rubbing vpon the rocke of Gods wrath, either shamefully deiection with the horror of iudgement (while they liue) or else fearefully entangled with the feare of torment when they die. Yet may we not in conscience censure any man simply for his manner of death, or sudden departure: for many sicknesses slay men suddenly, euen while they haue meate in their mouthes, and are full merry: Many are sharpe, and of long continuance, as the Palsie, Sciatica, or Hipgoute (as Physitions best doe know:) Some take away the vse of the tongue and other members, as the Apoplexie and falling euill: Some the wits, as the Phrensie, and burning feauer, and other strange and vnknowne diseases, as experience it selfe doth proue; and therefore it is good to be prepared in our Christian estate. But in all these strange assaults of our brethren, we must iudge the best; for there neuer can be an euill death where a constant good life hath gone before: For as many (amidst these torments) doe suddenly passe to the Paradise of Gods Saints; so many dying peaceably in their beds, are swiftly translated from earth to hell; yet still *precious in Gods sight is the death of his Saints.*

Psal. 116. 15:

Eliu

Elie was a Priest and a good man, yet brake he his neck with falling backward from his seat. *Jonathan* a godly man and a faithfull friend to *David*; yet was he slaine in battell by the vncircumcised *Philistines*. The Prophet that came from *Iuda* to *Bethel* (to speake against *Ieroboam*, and his Alter) was a good man, yet killed by a Lyon. So was *Iosiah* slaine in the valley of Megiddoe. *Iobs* children (so well brought vp by their Godly Father) were slaine by the ruine of a house, in a violent winde? Wee must not therefore iudge so much of men by their manner of death, as by their life; for though sometimes a good death may follow an euill life, yet an euill death can neuer follow a constant good life. Correct therefore thy euill life, and feare not an euill death, for he cannot die ill that liues well. So that sudden death is onely euill to them which lead an euill life; it finding them vnprepared carrieth them suddenly to hell: But it cannot be euill to them which liue well, for finding them prepared, it freeth them from paine which others indure, by long and lingring sicknesse, and brings them forthwith to the place of happy rest. Some pray against sodaine Death, which yet can neuer come sodainely to Gods Saints, whose whole life is a continuall meditation of Death. We ought rather to pray to be deliuered from a bad and wicked life, which maketh the death of the reprobate so sodaine and searefull. And with what reason can we name Death sodaine, which euery day manifesteth it selfe to all our senses? For what else doe we heare from the cradle, then lamentations & mourning for the dead? What doe we oftner see with our eyes, then exequies and funerals of the departed; mourners weedes, and monuments of men deceased? Now if we regard not the burials of others; Death commeth home to our owne doores, and houses, to our friends and kinsfolkes: Yea, how often are we our selues remembred in our owne persons, by the messengers of Death? Who hath not sometime or other bin in danger of the same, by sea or land, by storme or tempest, by warre or famine, by theeues or Pyrats,

7.

1 Sam. 4. 7.

1 Sam. 31. 2.

1 King. 13. 24.

2 Chro. 35. 23

*Aug. de discip.
Christiana.*

Pyrots, by sicknesse or some disease or other? Where-
foeuer thou turnest thee, Death still pursueth thee: Every
mans house is as his refuge, and Castle; yet how many
are ouerwhelmed with the ruines thereof? how many
hath the earth swallowed vp, and the ayre choaked? Fa-
maine and thirst (without continuall reliefe) are as Deaths
Souldiers, still ready to strike vs to the heart. What shall
I say? Man can no sooner be named, but his mortali-
tie is sounded out. Death therefore can be fodaine to
none, but to wilfull, ignorant, secure, and carelesse sots,
who (although they liue a hundred yeares, and are daily
warned thereof) will be still vnprepared.

8.

Eccles. 9. 12.

Againe, some are so foolishly curious, that they would
choose their kinde of Death. Some require a certaine space
and time in their sicknesse, for to repent and amend. Some
desire quickly to be rid out of paine, that they be not tor-
mented in themselves, or troublesome to their friends; but
these be notes of our infirmitie and weakenesse. True faith
maketh a Christian carelesse of these circumstances, and
constantly to commit both kinde, manner, space, and time
of sicknesse, and death it selfe, to the wise disposing of their
almighty and mercifull maker. Neither may we be mou-
ed (as many vniustly are) for that the time and houre of
death is hidden from vs, for herein God manifesteth his
goodnesse, to keepe vs from presumption to sinne; and
that we should not deferre our repentance to the latter end.
By this meanes he cheereth vs and freeth from that grieffe
& sorrow which we should too truely receiue of our death
& graue. Thus he restraineth the wicked, that they do lesse
hurt to the godly, and the godly themselves are feared from
doing euill, as those that may die to morrow, or (if God
will) in a moment: and withall inforcerh them to doe
well, as those that should liue for euer.

9.

Man knoweth not his end, but as fishes are taken with the
baite, & birds with the snare, so death commeth vpon them
vnexpected. Which point condemneth such as will seeke
to Palmisters, & Pythonists, to star-gazers and Physiogno-
mists,

misfits, to Calculators, & birth-Wizards (no better then very Witches) to Babilonically, or rather Diabolicall Southsayers, and Inchanters, to know their end and age. But what madness is this, to desire to know our end, of such as are ignorant of their owne? Such are like to King *Saul*, who sought to the Witch at *Endor*, & like to *Ahazia* that sent to *Baalzebub*: but what auayled this, but to double their death, in hazarding the saluation both of body and soule?

1 Sam. 28.8.9.

2 Kin. 1.1. & c.

And as wee may not vse any vnlawfull meanes for the preferuation of life, or be too curious in searching out our death: So must none (for any distresse) be weary of their life, or by any wicked course procure their death. God hath giuen no man leaue to depriue himselfe of the least space of time allotted vnto him for his repentance; nor to shorten the benefit of life, which hee hath granted him, to gaine an eternall state. Hee that brought vs into the world hath onely the calling of vs out againe; and when hee calleth thee (and not before) must thou depart. Abridge the time wee may not, wee must not, for all the crosses and losses this world can lay vpon vs. We must seeke to mortifie our flesh in vs, and to cast the world out of vs; but to cast our selues out of the world, is in no sort permitted vs. A Christian ought willingly to depart, but not cowardly to runne away: Hee must fight therein, as a Souldier in the field; but he may not leaue his place without shame and reproach. If it please the Generall to recall him, let him take the retraite in good part, and with good will obey it, for hee is not borne for himselfe but for God: of whom he holds his life in farme, (as his tenant at will) to yeeld him both house and rent. It is in the Land-lord to take it from him, not in him to surrender it, when a conceit or sullen dislike ouer-takes him. We must not twine a-two the little twist of our mortalitye, vntill our clew be ended, but pray to our God, for the thread of his grace, to lead vs out of the labyrinth of such a troubled minde, ready to destroy our soules. Wee should not seeke death, death should rather come to vs, then

10.

Gen. 4. 13.

Mat. 27. 5.

Gen. 9. 5.

Aug. de ciuit. dei,
lib. 1. cap. 24.

11.

Cant. 3. 4. & 2. 9

*Aug. in Psal. 49**Aug. tract. 52. in*
Iohannem.

Ioh. 21. 18. 19.

then wee goe to it before our time. Life is precious, and it is great impietie to bring it into perill. For a man to see the greatnesse of his sins finally, and not the greatnesse of Gods grace (in the remission thereof) is *Caines* disease, and a fruit of *Iudas* kisse. Will God require bloud at the hand of man and beast, and shall he not require it at thine owne hand? Thou maist not kill another, therefore not thy selfe. Holy *Iob* would rather endure in his flesh all extremities, then to procure his deliuey (by an vntimely death) to be free from his miseries.

Gods Children alwayes waite in their trials, vntill death open the doore for their deliuerance. Let no Christian therefore be cast downe by distrustfull thoughts. The tempest may rage, but stay a while, and the calme will follow. The Sunne may be ouer-cast for a season, but the weather will be fayre againe. Christ may hide him a little time (as it were) behinde the Curtaines, but his Spoule at last shall see his chearefull face. *I will not feare in the euill day* (saith the Prophet :) Is not the euill day the day of our end? This euill day (by the hope of the resurrection) is made a good day. The wickednesse which our mortall enemy casteth at our heeles, is now removed by him, who hath broken his head. Christ told *Peter*, that when hee was old, they should binde and lead him whither hee would not: to shew that hee should suffer of another, and not of himselfe. God giueth to euery one their hyre in their due time and turne: But hee who leaues his worke (before God calls him) looeth his wages; and who importunes him before the time, is destitute of reward. Wee must rest then in his will, who in the midst of our troubles will set vs all at rest in his due time.

12.

Wee must therefore neyther hate this life, for the toyles therein (for that is sloath and cowardlinesse) nor loue it for the delights, (for that is folly and vanitie:) but serue our selues of it, to serue God in it; who afterward shall place vs in ioyfull rest, and replenish vs with pleasures,

pleasures, which shall neuer more perish. Againe, to flye it is childish, and in flying from it, wee meete it: Much lesse ought wee to seeke it, (for that is temeritie) nor euerie one that would dye, can dye. It is enough that constantly wee waite for deaths comming, that shee neuer finde vs vnprovidèd. Wee must not fall sodainely vpon death, but march valiantly towards the same, by little and little: wee must not rashly or vnadvisedly leaue our life, like one that takes his runne to fetch the better rise.

Seneca Epist. 16.

CHAP. VII.

Consolations against the agony of Death, and borrow of the Grave, and Corruption.



THE very remembrance of Death is bitter enough to frayle and mortall man, but the agonies and bickerings wee haue in the flesh, are farre beyond the conceit of men: For such is the weaknesse of our nature, and the guiltinesse of sinne, (making warre in our flesh) that without especiall aide and helpe from heauen, wee shall be swallowed vp of griefe. And what man is hee, so strong in Faith, that can contayne himselfe in this pittifull tryall of deaths combat? It made Christ himselfe to sweate, and cry, and pray, before he got the victory. Although (I confesse) the burden of our sinnes, and Gods wrath, were importable to any but himselfe, yet was hee fitted with grace and power without measure, and for all that felt this horreur: and therefore the best and strongest regenerate men cannot goe free, but are made conformable to the sufferings of Christ in a measure: Besides, the corruption of sinne remaining in vs, which finally must be purged by the bitter pill of death.

Self. 1.

Luke 22. 44.

Ezechiah (after the sentence of death pronounced

Q

against

2.

Esa. 38. 10. &c.

against him by the Prophet) complayneth how his dayes were cut off, that he should goe to the gates of the graue, to the pit of corruption, where hee could not see the Lord any more, in the Land of the liuing: nor the inhabitants of the world, to confesse and prayse God as the liuing doe, and hope for his truth. He cries out, that his habitation is remoued like a Shepherds Tent, and his life cut off as the weauers webbe; that God brake all his bones like a Lyon, and so made an end of him. This made him in his prayer to chatter like a Swallow, and mourne like a Doue: Hee saith, hee was oppressed, and walked to his graue in the bitterness of his soule, &c. What should I speake of many other of the faithfull? which cry out aliuie, as men free among the dead, drawing neere to the graue, and going downe to the pit: who are remembred no more, but cut off by Gods hand, lying in a place of darknesse, and in the deepe, feeling Gods wrath lying vpon them, being vexed with all his waues and stormes? How doe they stretch out their hands with lamentable complaints? saying, *Shall thy louing kindnesse be declared in the graue? or thy faithfulness in destruction? Shall thy wondrous workes be knowne in the darke? and thy righteousness in the land of oblivion?* I omit to speake of Iob, of Iosiah, and many of Gods children, who haue rufully complained in this case.

Psal. 88. 4. 5. &c.

3.

If the parting company of one way-faring man with another (when they haue travelled but for a time together) doe cause such sorrow and solitarinesse, what a griefe then will it be, to thinke that two such friends (as the Soule and Body haue beene) shall be separated and singled one from another, which so long haue travelled together, euen from the mothers wombe, vntill the instant moment of death? Betweene whom there hath beene so many knots and bands of mutuall loue. O Death how imperious art thou to carnall mindes, aggravating their other miseries, not onely by expectation of future payne, but by the remembrance of wonted ioyes, not suffering them

them to see ought, but what may torment them I Great (no doubt) are the horroures of death, when the sicke man shall see the world, his friends, and all earthly things, forsaking him; but farre greater is the horroure of iudgement, to consider hee is now going to answere for all that hee hath done in his body, whether it be good or ill. If the countenance of an earthly Iudge be fearefull to a guilty prisoner, how much more shall the beholding of an eternall Iudge, amaze all such, who finde a thousand witness in themselves, to giue in euidence against them? But as hee that is to passe ouer some great and deepe Riuer, (vpon a narrow plancke and straite passage) must not looke downward, to the streame of the water, but (for preuenting of feare) must set his foote sure, and cast his eyes to the bancke on the further side: So must hee that draweth neare to death (as it were) looke ouer the waues thereof, and fixe the eye of Faith vpon eternall life. If in the time of temptation wee looke to sayle a right course (neyther sincking nor slipping into the gulfes of desperation, neyther battering our Barke against the rocke of presumption,) let vs in a contrite spirit cry to the Lord our God, and say, *Heale my soule, for I haue sinned against thee: for thou healest those that are broken in heart, and bindest vp their sores.* I see (and that with ioy) how my flesh must decay; for looke what freshnesse soeuer was in it at the first, diminisheth day by day: And I neede not goe farre to seeke for death; for I feele not so small an infirmitie in my body, but the same is vnto mee a messenger of dissolution. Yet for all this, I shall see my God, and when I am couered in the belly of the graue, I am assured hee will reach mee his hand, to raise me vp againe to immortalitie and life; so that this base cottage and shade of leaues being brought to dust, shall yet in the end be conuayed vnto my incorruptible house in heauen.

That dissolution is well bestowed, that parts the soule from the body, to vnite them both to God. All our life here is but a vitall death: How gainefull therefore is that

- death that determines this false and dying life, and begins a true and happy life? Hee that hath *Stephens* eyes to looke into heauen, cannot but haue the tongue of the Saints, to say; *Come quickly Lord Iesus*. Such a man (seeing the glory of the end) cannot but contemne the hardnesse of the way: but who so wants these eyes, though hee say, and sweares hee feares not death, beleue him not. But is thy soule sorrowfull vnto death? Remember *Chrills* prayer in his Agonie, *Father, not my will, but thine be fulfilled*: Teaching vs what to doe in the time of distresse, what wee should thinke, how wee should speake, whom wee should inuocate. In his temptation hee withstood the Tempter, to shew vs how to come out of temptation: In his Agonie hee prayed, to teach vs how, and what to pray.

5.

Iob 1. 15. 16.
17. 18.

Ierem and *Julian*.

Iob 13. 25.

Let vs call to minde how wee lost happinesse, in seeking to saue our selues; and iust it is, (that by induring sorrowes) wee should recouer what wee haue lost. Wee ranne away by committing euill, and wee must retorne againe by suffering euill. Once wee sinned by transgressing righteousness, and now wee must humble our selues by induring for righteousness. Great were *Iobs* crosses, which he endured; none of his Sonnes and Seruants were left, but onely foure messengers, to bring him tidings of sorrow; and those not altogether, but one after another, to increase the same. All *Iobs* comforts goe away together, and Sathan was perfwaded that this trayne of troubles would haue blowne vp the strongest fort; but he is deceiued, *Iob* is the same man still: For hee that did truly serue God in time of prosperitie, did also blesse him in his greatest aduersitie. Here was patience with thankfulness well met together. Sathan tooke away many things from him, but God he could not take away, that gaue him all; his resolution was too strong for that, *Though he kill mee, yet will I not be kept from trusting in him*. It is God that knoweth the perils of thy death, and can onely defend thee. Through his power shalt thou get thorow, and

and drinke the bitter draught: Though wee dye, yet li-
ueth God before vs, with vs, after vs, and is able to preferue
vs for euer.

Death (as one speaketh) is euen as a darke caue in the
ground, but who so taketh Christs true light and candle,
(in beleeuing on him) and goeth into that dimme and
darke hole, the mist flyeth before him, and the darknesse
vanisheth away: The sweet spices of Christ his buriall,
expelleth the strong scent and ill fauour of our rotten
graues: He is our hope, our safeguard, our triumph, our
crowne; wee may be dead, but *our life is hid with God in
Christ*. Our true life then is not in this world, but laid vp
with God in heauen, and shall in time (through Christ)
be gloriously reuealed. And although after our departure
from our soft lodgings and beds of Downe, our bodies
must be placed for a time in darke dungeons and loath-
some graues, there to rot in the earth, and be consumed
of wormes; yet Christians looking vpon them (in this so
vile estate as they appeare) with the Chrystall eyes of
Faith, and considering them aright, as now altered and
changed by Christ (who hath vanquished Death and pur-
sued her to her denne) we neede not to bewaile our euill
exchange, or thinke our bargaine hard; for that our bo-
dies hereafter shall become most beautifull and precious,
and euen conformable to the glorious body of Christ
himselfe. And albeit the gate of death be so narrow and
hard a passage, yet our heavenly Father shorteneth it, and
though the paines thereof should passe all that wee haue
felt vpon the earth, it endureth not long, but maketh
quicke dispatch; and when the paine is greatest of all, then
is it nearest an end, and God can then more comfort vs,
then the most horriblest death, with the pangs thereof, are
able to disturbe or torment vs.

Such is the state of this world, that one euill cannot be
cured but by another: To heale a contusion or bruiſe, must
be made an incision. All the paines that our life yeeldeth
vs, at the last houre we impute to death, not marking that

6.

Ioh. 19. 39. 40.

Col. 3. 3. 4.

Phil. 3. 24.

7.

as our life beganne and continued in all sorts of griefe and sorrow, so necessarily must it end in like afflictions. Wee marke not (as one saith) that it is the remainder of our life, not of death, that tormenteth vs: The end of our navigation that paineth vs, not the hauen wee are to enter, which is nothing else but a sure refuge, against all stormes.

*Pb. Mor. de vita
& morte.*

And thus wee complaine of death, when wee should indeed complaine of life: as if one hauing beene long sicke, (and now beginning to be well) should accuse his health of his former paine, and not the reliques of his disease. For what is it else to be dead, then to be no more aliue in the world? Now simply not to be in the world, is it any paine? did we then feele any paine when we were not?

8.

Nothing better resembleth death then our sleepe, and when doe wee euer better rest then at that time? Now if this be no paine, why accuse we death of the paines (our life yeeldeth vs) at our departure? vnlesse wee will fondly accuse the time, when as yet wee were not, of the paines wee felt at our birth? If our comming in be with teares, is it a wonder that our going out be answerable? If the beginning of our being be the beginning of our paine, is it any maruell that such should be our ending? Death is no wayes hurtfull to those that be liuing, and for the dead

Seneca Epist. 24.

they are out of his reach. Such a death is neuer to be deplored, which is seconded with immortalitie and euerlasting life. Wilt thou feare that once which is alwayes acted? Fearest thou to dye once, when thou dyest euery day by

Seneca Epist. 71.

little and little? Death, which wee so feare and flye, taketh not from vs our life, but giueth it truce and intermission for a time. Neyther children nor mad-men feare Death, and how absurd is it, that reason and wisdom should not be as able to furnish vs with securitie, as they are fortified by their simplicitie and fury?

Epistola 57.

9.

What hurt is it to the inhabitant, to pull downe an old ruinous house, to build it vp againe, and make it more glorious? Now our bodies are as old rotten houses, for our soules to dwell in; if God cause our soules to depart then

then out of our bodies for a time; and so destroy them, to build them vp againe, and make them fitter habitations for our soules, haue we any cause to mourne? Nay, rather if we looke not so much on the present condition of our bodies after death, as vpon their glorious estate at the day of resurrection (by the eye of faith) wee haue great cause to praise our God, for this our good exchange. And why should the faithfull be affraide of Death, by which they are deliuered from the slavery of sinne? For when Death hath made vs all, euen leuell with the ground, the graue shall be to vs as a fould, vntill our Shepherd come; and to the wicked as a shambles, till the destroyer of their soules shall haue receiued an endlesse commission to torment them. What cause haue wee then to shut our gates against the gaspe of Death? Or like trembling leaues, to entertaine the gale and blast of sicknesse, which doth but prune our feathers, to flye both faster and swifter towards heauen it selfe. For if neither the waight of our corruption (though it sorely presse vs) nor the violence of affliction (though it soundly beate vs) can separate vs from the loue of God, nor the league with his creatures; Into what fond vanities are we fallen, if we would still be hedged in and enthralled in this vale of teares? and not desire to ascend on that ladder, which *Iacob* knew to be the gate of heauen? the skirts whereof (but scene and felt of the Apostles) did so rauish all their senses with delight, as that they onely vaunted in the crosses of Christ, which was also their preseruatiue against the feare of death, and their spurre and preparatiue to set the houses of their hearts in order, before they descended to the graue?

We may learne by the very foode that nourisheth vs (euen our meates and drinks) to what loathsomnesse they come, before they worke their perfection in vs. From life they are brought to death, being dead to the fire, & so clean altered from that they were aliue; from the fire they come to the trenchers and knife, all to hackt and cut; and from the trencher to the mouth, and there be ground as small

Iob 5.23:

Rom. 8.

Gen. 28.17.

Acts 4.14

10.

as the teeth can make them, and so from the mouth to the stomacke, there to be boyled and dressed, before they be fit for our nourishment. Is it then any maruell if Christians (who are to be as Gods delicacies and dainties) in the life to come, be now so defaced and deformed in this world, (as in a Kitchin and Mill, to boyle and grinde them,) should by death and the graue, be quite altered and changed for a time, till they archiue their happy perfection in the world to come? And as we looke for no nutriment of our meate, before it be digested: So must we not expect for our happy state of heavenly blisse, before the corruption of the world and flesh be first swallowed vp of immortalitie. Raw flesh is not fit meate for the stomack, nor vnmortified men meete for God and heauen, till by death and graue they be altered, and by Gods spirit renewed, as fit Citizens for his kingdom. Let vs therefore waite for sicknesse (as the fore-runner of sleepe,) and welcome death (as the sickle of the Lords haruest,) beholding our graue as the faithfull treasure of our bodies, and lookyng to heauen as the vndoubted Paradise of our soules.

CHAP. VIII.

In what things our Christian preparation to Death doth chiefly consist.

Seet. 1.



Having indeauoured to remoue such impediments as hinder preparation, and warned Gods children to auoide some dangerous rocks, in this their narrow navigation towards the haven of death; it seemeth now as necessarie (for their better encouragement) to set downe some safe directions, to guide them in this perillous way, that chearefully they may passe on without any stay, till they ioyfully arrive at the land of heavenly rest. Great provision (I confesse) would be made for this long and weightie voyage, but so many things being obserued by others,

I will briefly passe by them, and come to the principall prouision it selfe.

And as for the disposing and well ordering of our goods and worldly state, it is best to dispatch this businesse in the time of our strength and health, before we be bound to our beds, and haue to deale with sicknesse (which troubleth all our senses) with Physicion, with Death, and Sathan himselfe, which then will be most busie to molest vs; neither will this so short a time suffice, for so many waightie employments. *Remember thy Creatour in the daies of thy youth* (saith the wise man.) Much more then ought we wholly to thinke on him in the time of sicknes; when every day is suspected to be the last day we haue to liue. Many are affraide to make their Testaments betime (as things infortunate, and presaging euill) but this is their ignorance and infidelitie: For the disposing of our worldly goods, and exempting our selues from earthly cares, maketh none die more quickly, but more quietly. So had *Ezechiah* counsel from God to put his house in order; & *Abraham* deuided his goods to *Isaac*, & the rest of his Sons: So *Isaac* (diseased) yet in good and perfect health, tooke order for his children before his death; so did *Jacob* for his Sonnes, after his Fathers example: Which duetie is very fit to be seasonably performed of euery Christian, of any state or wealth, for the cutting off of contention betweene brethren and kinsfolkes. Besides that, many diseases are so sharpe and sodaine, they giue men small leasure to dispose of themselves; much lesse so large a time, as to order their goods and familie. As he that dreamed of long life, had suddenly his answer; *thou soole, this night shall they take away thy soule*: Sodainely came the flood vpon the wicked world, being eating and drinking; and sodainely was *Sodom* consumed with fire, amidst their fleshy pleasures: Sodainely fell the Tower vpon the eightene men in *Syloam*, not expected: and sodainely will Christ come in the cloudes, as a theefe in the night: But because all men (for the most part) are prouident inough for these worldly matters

2.

Eccle. 12. 1.

Esay 38. 1.

Gen. 25. 5. 6.

& 27.

& 29.

Luk. 12. 17.

Luk. 17. 26. 27

&

Luk. 13. 4.

2 Pet. 3. 10.

Apoc. 3. 3. 4

matters, and meanes of state, family, friends, Physicke, &c. I come to more necessarie matters, concerning the soule against the time of neede.

3.

The chiefest furniture and best prouision therefore for a Christian man (against his death and departure out of life) are faith, hope, and a conscience vndefiled. Faith in Christ, is as *Noahs* Arke to saue vs from drowning in the flood of our sinnes; and from the deuouring of the dangerous gulfe of death, amidst the proud waues, and bottomelisse sea of our innumerable transgressions; able to sinke and swallow vs vp with the wicked world: And hope in God, is as the vnmoueable anchor, fastned to the almighty power of God (as to the most strong and vntwineable cable) ready prepared to keepe vs from Shipwreck of our soules, in all the raging stormes, fearefull tempest, and rough passages of Death and Hell. For albeit Death, be a, fray-bug to all faint-hearted Souldiers, and faithlesse men (not built vpon Christ the corner stone, by a liuely faith, and vndoubted hope,) threatening, and fearing them with the losse of life, worldly wealth, and all things else: Yet the stocke of Christ, doe scorne and despise her; who account all the world (with his wealth and pleasures) but dung and dross; yea, all things losse to win the loue of Christ. Their riches and treasures are placed on high, whither their affections and delights were sent before; not basely groueling and crawling vpon this filthy earth below, but aspyring and climbing to the heauen of heauens, whither long before they were ascended and settled. All earthly things to them are but as toys and trifles; their inheritance is in heauen, there is the true portion of their cuppe, there be the Iemmes and Jewels that they affect, euen such as are safe from rust, and free from corruption; And thither they are assured (by death) to be speedily conuayed.

Phil. 3. 8.

Mat. 6. 20.

4.

He that hath not the helmet of the hope of a better life to come, must needs be vnwilling to leaue this present life, especially if he haue any portion of comfort in the same;
 needs

needes must he feare to forsake it, when hee heareth and seeth howroughly death dealeth with other men round about, This maketh Physicke so seriously sought for (though neuer so costly,) and Physitians more honoured of many, then the God of heauen himselfe: This causeth so many salt brine teares to trickle and distill from the eyes of worldly men, being in danger to die, which (although they be reputed to come from a remorse of soule for sinne) yet from many (God knoweth) they proceede from this fountaine; namely, that they are flitting from this world, where (if they might liue) they are sure of something, vnto another life, where they are vncertaine of any good thing. Such men are as a Ship without sayle or anchor, tossed and tumbled with every storme and tempest, and alwayes in ieopardie of sincking or ship-wracke.

Therefore that we may be assured, that we truly haue and enjoy these precious iewels of a sauing faith, and hope vnmoueable? we must labour to approue, or rather finde out the same, by a Christian life, and an vndefiled conscience. For, euen as pure and christall water, commeth from a quicke fountaine and liuely spring incorrupted: So doth a good conscience, and holy life, from an vnfained faith. And as in digging of Wels, we first finde out and discerne the streames of cleare water, issuing from the liuely spring; and in searching for mettals of gold, siluer, copper, brasle, or tinne, wee first know wee haue found out the Mines thereof by the shining and glistering veynes in the earth, appearing vnto vs: So if wee will not misse but meete with a liuely faith and blamelesse hope, we must first discerne them by the powerfull fruits of a sanctified life; alwaies attended vpon by the hand-mayde of a pure and vndefiled conscience. These be the remarkable streames of the true and liuing fountaine of a sauing faith, and the vndeceiueable veines of these rich and wealthy Mynes of an inuincible hope, to enrich our soules. Loue out of a pure heart, and of a good conscience, and faith vnfained, be linke of one chaine, beames of one Sunne, streames of one

5.

1 Tim. 1. 5.

one riuer, fruit of one tree, twins of one womb, &c. To separate any of these is to make ship-wrack of the soule. A good conscience watcheth ouer the soule, Charitie is carefull to keepe Gods commandements; and a pure heart loueth and imbraceth God aboue all; and faith vnfaigned is neuer ashamed of professing Christ, and his Gospell for any trouble.

.6

By faith conceiued in the heart, professed with the mouth, and practised with the hand, the righteous man liueth: For as it is certaine, there is no saluation without faith; So there is no faith without repentance; no repentance without amendment of life, nor any amendment without forsaking of sinne: whence wee may conclude, that no euill liuer hath any part in Christs death, but the markes of Gods vengeance abiding on him; and that he aduentureth his saluation that deferreth his repentance. For what knowest thou, whither tomorrow shall euer come? Dally not therefore thus with God, till the Diuell take thee in the lurch: For as Christ came to saue vs from the damnation of sinne; so also to free vs from the dominion of sinne; and as he was sent to destroy the Diuell, so likewise to ouerthrow the workes of the Diuell: And most absurd it is, for such as are the slaues of sinne, to vaunt themselves for the seruants of God.

1 Ioh. 3.8.

7.

2 Cor. 12.9.

The praise of faith is, to overcome by fighting, that the power of our Lord Iesus Christ may be made strong by our infirmities. He that hath a soule, must needs breathe, and he that hath Gods spirit, must needs bring forth the fruits thereof. Faith (I confesse) is euer alone in iustifying, but neuer alone in the person iustified: euen as the eye alone seeth, but the eye separate from the body doth not see at all, but is a dead eye: As Christ neuer raised vp himselfe without his humanitie, yet not his humanitie but his diuinitie raised him vp. Though faith doth worke by loue, yet is it not inclosed in Faith (as Papists say) like a Diamond in a Ring: neither yet is Faith as the shell, and Charitie as the kernell; but faith must haue this place which

appre-

apprehendeth Christ, who adorneth faith as the colour beautifieth the wall. Faith is a certaine obscure knowledge, or rather darknesse in it selfe, which seeth nothing, and yet Christ (apprehended by faith) sitteth in this darknesse (as God in mount *Sinai*) and in the temple: Wherefore Christ apprehended, and dwelling in the heart, by Faith, is the true Christian righteousnesse, who giueth vs eternall life. Christ is the Lord of our life, in him we are by faith, and he in vs. This Bridegroom must be alone with the Bride, in his secret chamber (all the seruants and family set apart,) but after (when the doore is open) then let them minister vnto them, let Charitie doe her office, and all good workes be busie. When Faith is feeble, Loue looseth her seruor, but pray wee the Lord to increase our Faith, and Loue forthwith will be on fire. By Faith indeede we take hold of the righteousnesse of Christ; by which alone, we are reconciled vnto God: but of this wee cannot take hold, except withall, we apprehend the sanctification of Gods spirit, for he was giuen to vs for righteousnesse, wisdom, sanctification, and redemption. Therefore Christ iustifieth none, whom he doth not also sanctifie. Wherefore our indeuour and care must be (for the sure approving of our faith and hope,) to haue in readinesse a pure heart, and vndefiled conscience, which may be as vnreprouable witnesses before God and man; that we haue had a sincere care to please our God, not onely in outward action, but inward affection, labouring to the vtmost of our knowledge and power, to put in practise all the holy duties of our callings, towards God and man. Thus if our heart condemne vs not, we are sure to haue peace with God, howsoeuer we are troubled in the world, or afflicted in the flesh.

Now to cleanse our conscience, and to haue it single and sincere, is by the blood-shedding of Christ, which hath satisfied for our sinnes, whose death (apprehended by a liuely faith) doth purifie and purge the same. Which conscience thus cleared, shall now no more accuse, but excuse

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Exod. 19.9.

1 Cor. 1.30.

1 Ioh. 3.20.

8.

Acts 13.9.

vs before our God. And albeit our former ignorance and infidelity, hardnes of heart, & securitie (with the innumerable evils both originall and actual) haue stained and defiled the same heretofore: yet now our conscience (being bathed in the blood of Christ, and rinsed from the guilt of sinne and vncleannesse) doth henceforward, behold Gods anger turned into fauour, his iustice into mercy, &c. Which sight so purifieth a Christian soule, that neither death nor diuell can daunt it.

9.

But on the contrary, such as want this good testimonie of the conscience (purified by faith in the blood of Christ) their case is very dangerous, lying still in their sinnes, which in the time of Gods visiting hand, will sing them deadly, and in this world (if they be not awakened by repentance, but lye snorting in the same till their dying day,) their conscience that hath forfeited of sinne in this life, will vomit all in their faces, when they come once to their reckoning. For as a good conscience is a continuall feast, and paradise to him that hath it: so an euill one is a perpetuall plague, and prison to the soule, and like the raging sea, that casts vp mire and durt. A pure conscience (saith one) is as the sweetest sugar, to delay the bitterness of all afflictions; it is as marrow in the bones, and good blood in the veynes; as sound health to the body, fitting and inabling it to sustaine all blustering stormes, and winter blasts: It is as a watch-tower, and Beacon on a hill, to giue vs warning and word of all danger imminent to our life: As a Trumpet to awaken vs from our sinnes: It is as the match and tinder, to kindle the fire and zeale of all holy deuotion, faith, and obedience, still pricking vs forward to all vertue and godlinesse, till wee end our daies in peace. We may say of the conscience (as *Zeno* the Philosopher) of a Wife, that shee is a continuall comfort, or a perpetuall crosse. A good conscience is an invincible Tower, it may be besieged, but neuer battered and raced to the ground: It will neither be borrowed, nor bought, nor sold; yet if it should be set a sale, few would

Esay 57. 10, 11.

Note

would buy it. The bed of a good Conscience flourisheth alwayes, as the greene borders in a Garden.

If our hearts be setled in loue and obedience to the Lord, all the world besides cannot defile vs. Our heart is the safest Tower of defence that wee haue in all our life: take heede therefore of thy heart; for if it accuse thee, it will kill thee: If it be on thy side, let the heauens fall, yet the ruines thereof shall not affright thee; let thy foes be what they will, let their counsell be what it can, and destruction (that is conspired) neuer so cruell; yet if thy heart be faithfull to God, thy enemies shall feare more then thou: for Innocencie assisteth thee, (which is strengthened with the arme of God) and cannot be conquered by any meanes of Man; Death, or Diuell. Though nature be weake to raise vp it selfe; and aduersities and temptations strong to cast it downe; yet both troubles and temptations flye fast away before the face of our trust in God.

O Lord take from mee (saith one) (if thou wilt) my goods and riches, my pleasures; &c. You my life to; so thou leaue mee my heart, which may neuer cease to loue thee, trust in thee, and call upon thy name. Thou canst not be friends with thy selfe, till thou be with God; for thy Conscience (like an honest seruant) taketh his masters part against thee, when thou hast sinned, and will not countenance thee till thou be reconciled to God; neyther dare it be kinde to thee, and vnfaithfull to her Maker. God doth commit men to their Conscience (as vnto a Tutor) which vigilantly attends vpon them: and a man may better flye from any thing then from his owne heart: And therefore this hath alwayes beene the ioy and reioycing of the faithfull, to haue the witnesse of a good conscience, that they haue limply and honestly walked with men in this world: This is their Crowne and comfort, to thinke how holily and vnblameably they haue behaued themselues; that they haue fought a good fight, and finished their course, and kept the faith; that they haue kept the profession of their hope without fainting, still (with a good Conscience) making their request

10.

*Asaph, in med.**Isidor.**1 Thes. 2. 10.**2 Tim. 4. 7.*

quest to God. This oyle of gladnesse hath cheared their countenance, and this pure wine of a good Conscience hath gladed their heart; amidst all their griefe it hath sweetned their sorrowes, hauing the loue of God shed in their hearts through the holy Ghost: And therefore our greatest care must be to haue alwayes a cleare Conscience towards God and man, which will greatly cheare vs against our death.

11. Christians must be daily practitioners of Faith and Repentance, they must not onely (by mortification of the flesh) dye to sinne, but (being renewed in the spirit) rise againe vnto righteousness and amendment of life. They must hate euill and doe good, pursue after peace and holinesse, without the which no man can see God. For as hee that hath a hope to liue againe (when he is dead) must dye while hee is alive, to sinne and wickednesse: So hee that will escape the second death, must be made partaker of the first resurrection, to newnesse of life. And those that are deliuered from darknesse, must be translated into the Kingdome of Christ, and being dead in themselves, must liue the life of Christ. And this is the end, why they are freed from their deadly foes, to serue God in holinesse and righteousness all their dayes: So shall they come to peace of Conscience, and ioy in the holy Ghost.

12. Repentance and amendment of life serue vs (as the Cannon shot) to scatter the cruell bands of Death and Diuell; and ioyning Faith with Repentance, wee shall be sure to winne the field, by the safe conduct of Christ our Capitaine vnconquerable; who (as wee haue heard) hath satisfied for our sinnes, fulfilled the Law, and foyled all our foes. If the day of our death finde vs a sleepe in our sinne, woe be vnto vs; for then wee shall hardly awake. *The end of all things* (saith Saint Peter) *is at hand, therefore be sober and watch in prayer.* Euery one in his death shall finde this end of all things: when men are once dead and carryed out of doores, all is at an end with them, neyther hath their body any more then their length of ground.

One being demanded when it was time to repent, answered, One day before our death : but when it was replied that no man knew that day ; hee said, Beginne then to day for feare of fayling , and *beast not of to morrow, for thou knowest not what a day may bring forth.* It is a folly to dissemble our sores whilst they are cureable, and after make them knowne when there is no remedie. Many pretend to amend all in time, and this time is so deferred from day to day, vntill God (in whose hands onely all times consist) doth shut them out of all time , and send them to paines eternall, without time, for that they abuse the speciall benefit of time in this world. For custome groweth to another nature, and old diseases are hardly cured. Wilt thou goe to heauen liuing in sinne as thou dost ? It is impossible. As soone thou maist driue God out of heauen (saith one) as goe thither thy selfe in this wicked kinde of life. What then, wilt thou forgoe heauen, and yet escape hell ? This is lesse possible, whatsoever the Atheists of this world perswade thee. Wilt thou deferre the matter, and thinke of it hereafter ? Thou shalt neuer haue more abilitie to doe it then now, and it may be neuer halfe so much againe. If thou refuse it now, thou maist greatly feare to be refused thy selfe hereafter. There is nothing then so good, as to take this good occasion while it is offered.

Breake from those tyrants (which detaine thee in seruitude) the Diuell, Sinne, World, and Flesh, shake off their shackles, cut all their bands and chaynes asunder, free thee from their gyues and irons, and runne violently to Iesus Christ, who standeth (with open armes) ready to imbrace thee ; make ioyfull all the Angels and Saints with thy conuersion ; strike once the stroke with God againe, and returne to thy Father. Who would be so base minded (with the Prodigall Sonne in this world) rather to eate huskes with the Swine, then to turne home with him againe, to be so honourably received ; haue such good cheare and banquetting, and heare so great melody, ioy, and triumph for his returne ? Hee that will liue without

R

repent

13.

Prou. 27.1.

14.

Hierom.

Luke 15.25.

Luke 23. 43.

Christe.

repentance, must looke to dye without repentance. The sparing of the Theefe on the Crosse at the last gaspe, was set out as a medicine against desperation, and not as a matter of imitation. God (saith one) spared one, that no man might despaire, and hee spared but one, that no man might presume. The Lord hath promised pardon to him that repenteth, but to liue till to morrow hee hath not promised.

15.

The heauenly dewe of Repentance neuer fells, but the Sunne of righteousnesse draweth it vp. Repentant eyes (bedewed with teares for sinne) are the cellers of Angels, and penitent sighes and sobs the sweetest wines, which the saour of life perfumeth, the taste of grace sweeteneth, and the purest colours of returning innocencie, highly beautifieth. O that our hearts were euermore such a Lymbecke, distilling so pure a quintessence of godlinesse, drawne (from the weedes of our offences) by the fire of true Faith, and vnfeigned contrition of spirit. Heauen would mourne at the absence of such precious waters, and earth lament the losse of such fruitfull showers. Surely till death close vp those fountaines, they should neuer fayle running; which if they had alwayes issue, we neede not doubt of our saluation, but that God would wash away all our filthinesse and sinne. *The world (saith Bernard) had not perished with the Flood, if the floods of teares for sinne, had euermore flowed from mens eyes.*

Bernard.

16.

August.

To conclude, if thou shalt see thy selfe to floate in the sea of temptations (in the agonies of death) leave not the Anchor-hold of hope, before thou enter the haven of rest. This is the sure Anchor indeede of the soule, which lyeth deepe and is not scene, and yet is the stay of all, euen the soule of our life. And because wee cannot plead the plea of Innocencie, Faith bids vs boldly plead the plea of Mercy, and telleth vs the Iudge is reconciled. But this is no Palsie-faith (as wee haue heard) but firme and constant vnto the end, which still concludes (through Christ) to the Conscience (that liuing and dying) we are the Lords. Hope is the pillar, sustayning this building of our

our

our Faith, which fayling, our Faith falleth into the gulfe of Despayre. And there is nothing maketh more cleare the mighty power of the Word, and of Gods promise, then that it makes men so mighty that hope and trust in God: for *all things are possible to him that beleueth*. When wee seeme (as it were) in the whirle-pit of Despayre, and are carryed by a violent streame of trouble wee know not whither, and are constrayned to diue and plunge downe, the water of affliction running ouer our soules; yet the Lord will recouer vs, and set our feet in a steady place. If wee be cast downe, so that wee can but scrawle vp againe; if wee be so tyred of Sathan (by temptations,) that yet wee can but kicke against him in affection; if we can but open our lips, and accuse him of malice before the Lord; there is yet some hope of comfort to be found. And in all our tryals and temptations, wee must haue recourse to faithfull prayer, that so the burthen thereof may eyther be remoued, or at the least eased, or wee better strengthened and inabled to sustaine the same.

Bern. in Cant.

Marke 9.23.

Hope to a Christian (in this life) is as a staffe to a trauellour in his iourney: who leaneth to it, and resteth vpon it, shall hardly fall, but shall flye aloft as the Eagles. It is giuen to Hope to enter the garden of pleasures, and thence to fetch all fragrant smels, to season the bitterness of our sorrowes, whose nature is to glory in tryals. It ouer-floweth with dainties in the pining Desart of this world; *Who is this that ascendeth from the Desart, flowing with delights?* It esteemes not the losse of temporall goods; for it is said of the Saints, that they had *sustained (with ioy) the spoiling of their goods*. And, *whom haue I in heauen but thee? and there is none in earth with thee*. It bringeth rest in labour, a shadow against the heate of tribulation, ioy in mourning; it sheweth vs life in deatch, and heauen (as it were) in hell. Hee may boldly giue (saith one) that hath so good a pawne; and hee may be sure of heauen, that hath the pledge of an assured Hope: But Despayre is as a tree pulled vp by the rootes; it is a bottomlesse gulfe, out of which few or none returne, that fall into it.

17.

Esay 40.31.

Rom. 5.3.

Cant. 8.5.

Heb. 10.34.

Psal. 73.25.

CHAP. IX.

The true knowledge and assured perswasion of the Resurrection of our bodies, much furthereth our chearefull resolution to Death.

Seet. I.



NOW, for as much as the fairest frame and building (with all the prouision and preparation thereunto) is nothing worth, if the ground-werke and foundation be not sure and vnmoueable, (besides the abuse of the time, costs, and persons imployed about the same) frustrating the purpose and end of the builder, with the ruines of despayre: So all that hath hitherto bene spoken, of Life and Death, of Heaven and Hell, of Christians and Infidels, of Faith and Hope, and other furniture and prouision (for the assured fruition of a blessed life) is but spoken in the ayre, and a fighting with our shadow, if there be no sure demonstration of the vndoubted resurrection of our bodies. For then (saith the Apostle Paul) our Preaching is in vaine, our Faith in vaine, Christ dyed in vaine, all Religion in vaine, the persecutions and sufferings of Gods children in vaine; nay, then let vs scoffingly conclude (with Epicures and Atheists,) *Let vs eate and drinke, for to morrow wee shall dye.* But such euill words corrupt good manners. I will therefore endeavour (as much as in me lyeth) to make it plaine to all mens senses, that are not brutishly senselesse; or at the least, to make it cleare and out of question to the spirittuall eye and vnderstanding of all beleeuers (to whom onely it is giuen of God) to be perswaded of this truth.

1. Cor. 15. 14.

Vers. 32. 33.

2.

First therefore the resurrection of our bodies is most sure and certaine, because the Scriptures (euen the whole word of God, contained both in the old and new Testament) doe teach and conuince the same. But because the places are so many, I will but onely alledge some few, very plaine and pregnant to this purpose. First then I will begin with that famous testimony of holy Job, (who wistheth his words

words to be written in a Booke, yea, to be ingrauen with an iron penne in Lead or Brasse (but more deferuedly in Gold;) *I know* (saith he) *that my Redeemer liueth, and though wormes destroy my body, yet I shall see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for mee.* Thy dead men (saith the Prophet *Esay*) shall liue: (euen with my body) shall they rise: *Awake and sing ye that dwell in the dust; the earth shall cast out her dead.* Many that sleepe (saith *Daniel*) in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt. The houre shall come (saith Christ) in which all that are in their graues shall heare his voyce. The Trumpet shall blow (saith Saint *Paul*) and the dead shall rise. *I saw the dead* (saith Saint *Iohn*) both great and small stand before God. Now the Scriptures are not of man, but of God, who is true, and cannot lye.

Iob 19. 23. 24. 25. 26. 27.

Esay 26. 19.

Dan. 12. 2.

Iohn 5. 28.

1 Cor. 15. 52.

Reuel. 20. 12.

Tit. 1. 2.

3.

1 Cor. 15. 16.

Col. 1. 18.

1 Cor. 12. 27.

Iohn 14. 19.

1 Cor. 6. 19.

Rom. 8. 11.

2 Tim. 1. 12.

Iohn 14. 1. 3.

2 Tim. 1. 12.

Iohn 16. 27.

Gen. 12. 35.

Besides, there be many reasons (deriued from the word of God) to conuince the truth hereof. If the dead be not raised, then Christ is not risen, who is the pledge and assurance that Christians shall rise againe, and the Head of his Body the Church, of which wee are members. And as the body cannot dye, nor the members of it (if the head doe liue:) no more can wee dye if Christ liue: *Because I liue* (saith hee) *you also shall liue.* Secondly, because the Spirit of Christ dwellerh in our body (for our body is the temple of the holy Ghost) therefore they shall rise againe: For that same spirit which raised vp Christ from the dead, shall also quicken our mortall bodies, because it dwellerh in vs. If Gods loue be so great towards our bodies, to haue his Spirit dwell in them, he will not suffer them to perish. Againe, because the faithfull beleue in God (who also loueth them who loue and serue him,) therefore hee will raise vp their bodies. For wee that haue giuen and committed our selues vnto God (as the Apostle speaketh) cannot perish, because hee is able to keepe that which is committed vnto him; and will, because he loueth vs, beleeuing in him. If the dead should not be raised to life, God should not be iust, (which cannot be:) For in this world it hap-

Ecclef. 9. 2.

neth to him that serueth God, as to him that serueth him not. Then also the body (wherein God was glorified, as well as in the spirit) should haue no reward. Then did Christ take our nature vpon him in vaine, and in it ascended into heauen in vaine: for it had beene sufficient onely to take our spirit. If the body must perish, then the whole man cannot be saued, which is contrary to the Scripture. Then the most excellentest creature vnder the Sunne (for whose sake all vnder the Sunne was created) should with all the creatures be made for nought, which is absurd.

Luke 21. 18.

Psal. 8. 6. &
89. 47.

4.

Reuel. 20. 13.

Furthermore, to helpe our naturall incredulitie, and distrust in this point, (for the most sure resolution of our resurrection indeede) is it not as easie for God (who is almighty) to command the sea and earth to giue vp their dead, as it was to make the sea and earth, and all that is therein of nothing, and that only with a word? It is a lesse matter (saith one) to bring againe vnto life that which is dead, then it was to giue life vnto it before it was made. When thou wast not, thou wast made; and when thou shalt not be, thou shalt againe be made, and liue. Here is nothing strange or vnlikely. Consider how thou camest into this life before thou wert borne, and thou needest not doubt, how to be restored to life after thou art dead. I omit here to speake of so many apt similitudes and fit resemblances of the vndoubted truth of this point, which the best and greatest Diuines haue fetched and deriued from our meats and drinks, from trees and plants, from corne and grasse, which in the winter seeme to haue neither sap nor shew of life, yet (when the winter is past, and the spring-time comes) doe liue againe, and are most gloriously arayed.

5.

Mat. 13. 31.

How many things are, and come to passe, which ere they are, and come to passe, we would haue thought they could not be, for that the workes of God are all wonderfull? *The Mustard-seede* (saith Christ) *when it is sowne, is the least of all seeds, and when it is growne it is a tree, the greatest among all herbs.* In one so little a graine doth consist the whole greatnesse of that tree, which afterward commeth forth.

forth. Now if that which we see to be true in the grasse of the field, in the corne that is sowne, yea, in the seede of the trees, and wood which grow (albeit they wither to nought, they rot and dye, yet liue againe,) why should wee not thinke it as true of men, that albeit they dye, and are turned to dust, that yet they shall be raised to life againe? For he that is Lord of the spirit, and hath life in himselfe, and in his owne power and will, can as certainly giue life to the body (which is vterly without life) as hee is able to giue life to a stone, and so to a peece of earth, to ashes, or any other thing. And as it is no harme for the seede to be harrowed and hidden in the ground, for that it shall spring and flourish againe, and bring forth fruit in due season: no more is it any hurt to our bodies to be cast into our graues in weakenesse, for they shall rise againe in power; being sowne naturall bodies, they shall rise againe spirituall, being sowne in dishonour, they shall rise againe in glory; *Thou foole (saith Saint Paul) that which thou sowest is not quickened, except it first die.* A little corne, or wheate, or other graine, cannot haue vertue to become so fruitfull, in bringing forth thirty or forty times better then it was; being multiplyed to so many (all as good as it selfe) and bringing forth besides such fruitfull increase of straw and chaffe, except it first be cast into the ground and die. And therefore how shouldest thou enioy so good an exchange, except thou first corrupt and die? And how much better art thou then a graine of corne? when thorow corruption thou shalt come to incorruption, thy glory then shall be vnspeakeable, and all things shall serue thee.

Ioh. 11. 25.

Ecclef. 3. 3.

Ioh. 5. 26.

Luk. 3. 8.

1 Cor. 15. 43.

44. & 46.

6.

Thy hope now, if thou couldest enlarge it a thousand fold, yet it shall be greater then thou canst imagine, and thy faith (if it could apprehend more assurance of immortalitye, then the clearest eye doth of the light of the Sunne,) yet thou shalt finde the fruit of it aboue all thy thoughts. This thou seeest, if thou see Christ by faith; and this thou knowest to be true, if thou knowest thy selfe to be one with him. The keeping greene of *Noahs* Oliue-tree vnder the flood; the budding againe of *Arons* rod; the deliuerance

Gen. 8. 11.

Numb. 17. 3.

Ion. 1. 10.
Psal 90. 3.
Iob 19. 25.
Ezech 37. 4. 5.
6. &c.

1 Cor. 15. 45.

7.
Dan. 12. 2.

Ionah. 1. 17.
Iudg 16. 7.
Mat. 27. 60. 65.
66.

Eph 4. 8.
Col. 1. 15.

1 Cor. 15. 20.

Col. 1. 18.

of *Ionah* from the depth of the Sea; the voyce that calleth come againe ye children of men; the hope that *Iob* hath to see God with the selfe-same eyes; the dry bones that should come bone to bone, and be knit together with sinewes, &c. may stirre vp in vs a ioyfull hope, and cheere our pensive soules, against the feare of death, and doubt of our resurrection: but aboute all, the rising againe of Christ: The voyce of Christ (is thorow Christ) the voyce of Christians, (saith *Augustine*,) *Death where is thy sting, Hell where is thy victory?* If the sinne of *Adam* (who was a liuing soule) was the cause that Death reigned ouer all men; much more the resurrection of Christ (who is a quickning spirit) shall be of power to raise vp all belecuers, to the hope of a blessed and eternall life.

As Christ in dying shewed what we should suffer, so by his rising from death, he declared what wee should hope for: For all the bones in *Golgatha* shall rise, and those that sleepe in the dust, shall awake. Wherefore though Death doe swallow vs vp (as the Whale did *Ionah*,) and binde vs hand and foot (as the *Philistims* did *Sampson*) yea seale the Sepulcher vpon vs (as the *Iewes* did vpon our Lord Iesus;) yet wee shall come forth, and breake the bands, (as the bird out of the snare,) the snare shall be broken, and we shall be deliuered. Christ our head and Captaine raigeth now most gloriously in heauen, and as a most victor ious conqueror, hath led away captiue, Death, Sinne, and Diuell, in shew and open triumph. Wherefore we may no lesse assure our selues, that we shall rise againe and raigne with God: for seeing he hath taken our flesh, and suffered for our sins, and hath borne the iudgement and curse of God in himselfe, and died for our redemption; so may we be as sure and certaine our flesh shall rise againe in him, and be exalted vnto the glory of God, about the highest heauens: And therefore hee is called the first fruits of them that sleepe in him, & the first borne among the dead; so called indeede, becaute hee is the first, and onely one which is risen againe, by his owne diuine nature, and power: As the onely spring and originall fountaine

taine of the resurrection of life, to all the faithfull, which die and rise againe in him, and onely by him: Hee hath giuen vs a pledge, and taken one of vs, to put vs out of doubt. He hath taken our flesh (which hee hath carried into heauen) to put vs in possession; and he hath giuen vs his holy spirit for an earnest, to seale his promises in our hearts, witnessling to our spirit that we are the Sonnes of God, and co-heires with Iesus Christ, to raigne with him in glory. Rom. 8. 16. 17.

Seeing then that wee are the children of God, and haue the seede of God remaining in vs; wee must not doubt, but that as Christ hath made vs partakers of his diuine nature (euen as it hath pleased him, to take part of ours, to become true man,) to make vs Gods, that is, diuine and spirituall; that euen as the corne (that is sowne in the ground) doth die in the same, and after groweth and taketh roote, springeth, eareth, and bringeth forth fruit for the haruest: so should wee be well assured that when wee die, and haue our bodies sowne (as it were) as seede in the earth, yet that they shall againe be quickned in Christ, and rise againe to immortall life; for as much as we carry with vs, the warmenesse of Gods spirit, which cannot die.

And though our flesh doe rot, yet shall the spirit of Christ deliuer our bodies from corruption, which shall againe be raised vp by the vertue of him that raised vp Christ from the dead, and so shall our dead members be made aliue againe. He that neuer saw a haruest (seeing the Plow-man taking so much paines to till the earth, to spread it with dung, and after to cast faire Wheate into the field) he would thinke that this man were mad; but seeing after the happy haruest that should come of it, he would change his minde; and say, that the husband-man had done an excellent worke. Now this life is the time to till, to dung, and to sow the soyle; but the happy haruest shall follow hereafter. Let vs not change the course of the seasons, neither yet let vs seperate them the one from the other: But let vs ioyne the time of death, with the glorious day of our resur-

8.

1 Ioh. 3. 9.
2 Pet. 1. 4.1 Cor. 15. 36.
42. 43. 44.

9.

Psal. 126. 6.

resurrection, and so assuring our selues, that hauing sowed with teares, we shall reape with ioy.

CHAP. X.

Very fruitfull and necessary considerations, much auailing to our Christian preparation for death.

Sect. I.



And to the end that we may be most chearfully resolved to finish our course with ioy, let vs alienate our affections and thoughts from the earth, and worldly cares, hauing our whole soules and senses (as much as in vs lieth) rauished with heauen and heauenly things. Let them be the matter of our speech, the subiect of our thoughts, and our alone meditations; So shall we in time become diuine, and loath this sinfull life: Let vs seriously make vse of our knowledge and godly readings, ioyning our experience with the same, in our selues, and Gods Saints on earth: Let our skill herein not onely be contemplatiue, but practique, for the good of our selues.

2.

Let vs not descant and discourse (as carnall men can doe) for a time, which often can say and confeise that they are mortall and sinfull, that they are but dust and clay, and that their bodies are as tabernacles set vp for a time, and quickly to be remoued, being without foundation. Let vs not onely say (for fashion sake) that we are strangers vp on the earth, and sojourners as all our Fathers were, &c. but be willing indeede (with good *Abraham*) when the Lord shall call and command vs, to leaue our owne country, and remoue our tents, to pitch them where hee pleaseth: And so to follow him with all obedience, where he will leade vs. He abode (saith the Apostle) in the land of promise (as in a strange country, as one that dwelt in tents) for he looked for a citie hauing a foundation, whose builder and maker is God. And all the godly groane in these their earthly tabernacles (being laden with corruption) that this mortalitie may be swallowed vp of life, for they know that corrupt flesh & blood cannot enter into heauen.

Heb. 11. 8. 9. 10.

2 Cor. 5. 2.

Gods

Gods children (I say) are grieved, not because they beare about their bodies (for it is a griefe for them to lay them downe,) but they sigh to be cleansed from their sinnes, and corruption of their bodies, which make them so wretched. We ought not therefore to long so much for this present life (which indeede is nothing else but an image of death) but rather loath it, to be vnloaden of our sinnes.

And as for Death, it appertaineth to all men (as we haue heard;) for neither rich nor poore, old nor young, prince nor people, can escape it. It respecteth no mans person, no sexe, no age, no condition whatsoeuer: No power, no wealth, no learning, no wisdom, art, or skill can auoide it: There is no salue to heale this soare, no Physicke to be found for this sicknesse, it is the way of all the world, and the house appointed for all the liuing: It is an Axe that heweth downe, not onely the low shrubs, and small Ofsiers, but the great Elmes and huge Oakes, yea, all the high and tall Cedars of Libanon. The daies of man are but as the winde, and weauers shittle, as grasfe and flowers, which in the morning are fresh and greene, but anone (towards the euening) dried vp and withered. We bring our yeares to an end, as it were a tale that is told. Our life is like a stage, on which men play their parts, and passe away: Man is like a thing of nought, his daies are like a shadow. God bids *Esay* to cry, *All flesh is grasfe, and that all the grace and goodnesse thereof is but as a flower of the field.* O that the Lord would open all our eyes, that in this glasse wee might behold our estate! What, are we all but grasfe? and shall we wither like hay? Alas, wee cannot so perswade our selues, for (if we could) it would plucke downe our pride, and lay our lofty lookes: it would then reforme our disguised ruffes, and make our monstrous attire more modest: it would mitigate our madnesse, and make vs humble minded: we would then throw downe our selues (with *Abraham*) and say to God, we are but dust.

And to the end that our resolution to death may be more chearefull, and this rough way (as it seemeth to the flesh) may be made more plaine: Let vs comfort our selues with

3.

Iosu. 23. 14.
Iob 30. 23.

Esay 40. 6.

Gen. 18. 27.

4.

Nal. 4. 11.

Saunders,
Acts and
Moniments.

5.

with these meditations, let vs say vnto our soule, why art thou so sad? why art thou so vnquieted within vs? Put thy trull in God, which is the helpe of our countenance, and our God? For why should a Christian man so feare the violence of Death, whose force is broken? Can Death deprive him of Christ, which is all his comfort, ioy and life? No, but Death shall deliuer him from this mortall body, full of sinne and corruption, which beareth and beateth downe the soule. Faine would the flesh make strange of that which the spirit doth imbrace. *Oh* (saith a holy Martyr) *how loath is this lysterling sluggard to passe forth, and goe forward in Gods path to heauen?* So that were it not through the force of Faith, plucking it forward, by the bridle of Gods sweet promises, and of Hope (the anchor of saluation) pricking still behinde, great aduenture there were of fainting by the way.

Who would be sorry to forsake this life, which cannot but be most certain of eternall life? Who loueth the shadow better then the substance? who can so loue this life, but he that regardeth not the life to come? who can desire the drosse of this world, but such as are ignorant of the true treasure & euermlasting ioyes in heauen? I meane, who is affraide to die, but such as haue no hope to stue eternally? A greater assurance (next faith in Christ) of our election cannot be found, then not to stand in feare of Death, which (like a Tãyler) puttereth off our ouer-worne rags, to apparell vs with rōyall robes of immortalitie, incorruption, & glory. If the wals of thy house shake with age; if the rooſe thereof totter; if the whole edifice (not being able any longer to stand) preſage a meere downefall and ruine to approach; wouldest thou not make more then ordinary haſt to remoue and be gon? If thou wert ſayling in the maine ſea, and that a furious ſtorme (ſwelling the waues thereof, with the bluſtering windes) ſhould threaten thy ſhip-wracke; wouldest thou not endeouour to recouer ſome cricke, or hauen? Behold this world, how it ſhaketh, and is ready to fall, manifeſting very ſhortly her vtter ruine: Wherefore thinkeſt thou not on God? why reioyceſt thou

not

not at thy condition, being ready to depart this world, seeing thy selfe taken betimes out of those shipwracks, & warranted fro the blowes that threaten al such as suruiue thee?

Wherefore (to the end that the former perswasions may better preuaile, & pierce the deeper) let vs further consider (for the same, & abridgement of all that hath been hitherto spoken) what this life is, which wee so loue; what death is, which we now so feare; and what is prepared for vs after death, which we so little regard. First, therefore concerning this present life, we know (and haue heard already) that it is full of miserie, vanitie, vexation, & woe; being a plaine exile from God. For if heauen be our country, what is this earth, but a place of banishment? If the departing out of this world, be an entrance into life; what is this world, but a graue wherein we are buried? what is it selfe, but to be drowned in death? If to be deliuered out of the body, is to be set at liberty, what is this body else but a prison, a layle, and a dungeon? If to enioy the sweet fellowship of God be the highest felicitie, why then to be kept from it, is it not the extremest misery? For certainly til we be escaped out of this life, we wander, & goe astray from the Lord our God. If we consider that this vnstedfast, faulty, corruptible, frayle, withering, & rotten tabernacle of our body, is & shall therefore be dissolued by death, that it may afterward be restored againe, vnto a stedfast, perfect, incorruptible, and heavenly glory, shall not faith compel vs seruently to desire that which nature feareth? If we consider that by death, we are called out of banishment, to inhabit our country; yea, our heavenly country, shall we not reioyce and be glad therefore?

Alas this our wretched life is a vapour, a smoake, a shadow, a warfare, a wildernesse, and a vale of wretchednesse, wherein wee are compassed (on euery side) with most fierce & fearefull foes. And should we desire to dwell here? should we lust and long to liue in this loathsome, and laborious life? should wee wish to tarry in this miserable wretchednesse? should we take pleasure to remaine in this so dangerous estate? *Daniels* denne is not so dreadful, as this dungeon we dwell in. In this life, wee are daily chal-
lenged

lenged of our deadly enemies, the diuell, the world, and the flesh. Our owne sins are as swords, to pierce our soules. Couetousnesse, vncleanenesse, anger, ambition, worldly lusts, and fleshly thoughts doe fight against vs. Herewe are vrged to curse, to sweare, to lye, &c. Who therefore would care for such a seruice, after which damnation (without repentance) shall be our due? It is truly said that counterfeite sanctitie, is compound iniquitie; and that deceitfull felicitie is double miserie: For if this sinfull life would simply shew it selfe (without dissembling) we would not so lightly loose our soules for the loue thereof: But see how it deceiuerh vs? being foule and filthy, it is sold for beautifull, and faire; being short it seemeth very long, and continually changing, it professeth constancie.

8. Dost thou perceiue (saith *Ierome*) when thou was made an infant? canst thou tell how thou camest to be a strippling? or how thou grewest to mans estate? or when thou beganst to be an old man? That which we call life, is but a kinde, of death, because it maketh vs to die; and that which we account death, is the very birth of our true life; for that it maketh vs to lue eternally. Euill men are sorry that this time of our present life passeth away so, fast, but the godly desire to be where time passeth not all. And though we make neuer so much of our bodies (to keepe them in health and life) yet can we not long containe them from corruption, though we feede them most finely, and cloath them most costly, and cherish them most carefully; yet at the last they will become a thing of naught; their beautie shall fade, and they shall be deformed, their strength taken away, their agilitie lost, yea, all their parts shall perish, and fall away like dust: He that knew them before, would neuer iudge that dust and earth, to haue beene the flesh, blood, and bones, of a liuing man. Every mans life, is like a rocke in the sea, beaten vpon by the floods, on euery side; and like a tree on a high & open hill, blowne vpon by the windes from euery quarter: and like vnto a But, or marke, vnto which, sorrow shoots, misadventure shoots, and at last Death (that most sure Archer) shoots, and strikes it dead.

Thou

Thou that flowest with wealth, and gloriest in reputation, wilt thou know thy waight? thou art lighter then vanitie, then nothing. Wilt thou know the length of thy dayes? they are but a hand-breadth. Wilt thou know how and in what sort thou fadest? as a slender picture or Image. And though one hearbe be sweeter then another, of more vertue then another, and one flower of more indurance then another: yet at last all hearbes shall wither, and all flowers fade: So one man may be wiser then another, and richer then another, and learnede then another, and more honourable then another, and stronger then another, &c. but the state and condition of all flesh is to be miserable and mortall. Marke how huge and stately the vapours appeare, (when they mount vpwrd vnto the heauen,) and yet how soone they vanish, in the turning of a hand: Such is this life, though it decke it selfe with neuer so glorious pompe, yet it fals away as a bubble. Our life is compared to a toppe (which children whirle and drue to and fro with the scourge) it is tossed vp and downe, forward and backward, and when it seemes to stand constantly, it fals sodainely.

Psal. 144. 34.

& 39. 5.

Esa. 40. 6. 7.

Iam. 4. 14.

Greg. Nazian.

10.

A stranger or a traoueller, hath little or no contentation, till hee come to the end of his iourney: Eyther hee complaines of the raine, or of the winde, or of the heat of the Sunne, or of his lodging, or of his dyet, or something or other: So man hath still occasion to complaine of his troubles in this life (and can neuer inioy securitie) while hee remaineth here. For as noysome and pestilent beasts, seeke after their prey, and surcease not till they haue found it: So miseries continually hunt after poore miserable man, and Death it selfe at length doth greedily deuoure him. All the ioy (the godly haue in this life) is as a fowre grape gathered out of time: And the Children of God here, not onely in sorrow, but euen in ioy, shall sometimes shed forth teares. Here the sweet Easter-Lambe must be eaten with fowre hearbes. The godly (saith one) finding no ioy in the earth, haue their conuersation in heauen, and Sathan finding no ioy in hell, hath his conuersation in the

Basil in Psal. 45

Greg. in Iob. c. 28

Exod. 12. 8:

Ambrose.

Bernard.

the earth : So that the earth is a hell to vs , but a heauen to him. One desired God to spare him a little , that hee might weepe for his misery and grieve, thinking (as it seemeth) that a man could not haue time enough in this life, (though neuer so long) to lament and rue the miseries of this life, though neuer so thort. *This life (said Bernard) is a most dead and mortall life; that by how much the more it increaseth, by so much the more it decayeth; which the farther it proceedeth, the nearer it approacheth to death.*

11.

This life is like a cloud in the element, whereof wee are vncertaine where and when it fallerh. This cloud of life sometime melterh in the cradle, sometime in the bed, sometime in the chayre, sometime in the house, sometime in the field, &c. And Death is like the Sunne, whensoever it shineth, it surely melterh this clouidie life, be the cloud thereof neuer so thick, or thin in yeares. Our life is an vncertaine Weather-cucke, which turneth at euery blast; like a waue that walloweth at euery storme; like a Reede that yeeldeth at euery whistling winde. It is a sea of miseries, wherein wee passe away the wandering dayes of this vncertaine life; sayling (like Pilgrimes) on the waters of this world, tossed by the tempests of aduertities, and oppressed by sundry Pirats, the Flesh, World, and Diuell. And yet by the Bark of a liuely faith in Christ, (and by the Mariner Death) wee shall be transported to the heauenly haueu of rest. Many yer (amidst the miseries of this life) are like *Jonah* vnder the hatches, when others cry and are afraid of drownings, they lye snorting and sleeping in the sea of their sinnes. Here we are continually subject to feare, anguish, and sorrow, and death it selfe, lyes euer in Ambush for vs; but when we are in heauen it shall haue no place.

Jonah 5. 6.

12.

Secondly, concerning Death (as we haue partly heard) what is it now else to the faithfull, but an angry waspe without a sting, a sword without an edge, a dagger without a poyn? What other thing is it (to all Gouis Children) then the dispatcher of all displeasures, the end of all trauels, the dore of heauen, the gate of gladnesse, the port of Paradise, the haueu of health, the rayle of rest, the
entrance

entrance to felicitie, the end of all misery, and the beginning of all blessednesse? It is the very bed of Downe (saith one, and therefore well compared to a sleepe) for the dolefull bodies of Gods seruants to rest on, out of the which they shall arise, and awake most fresh and lusty, to euerlasting life. It is a passage to the Father, a chariot to heaven, the Lords messenger, a leader vnto Christ, a going to our home, a deliuerance from bondage and prison, a dimission from warre, a securitie from all sorrowes, and a manumission from all miseries. It is the fulfilling of our pilgrimage, the laying downe of our burden (being loaden) the lighting from a wilde and furious horse, a dispossessing of our selues from an old ruinous house, it is the escaping of all dangers, the waisting and diruption of all euils, the payment of our naturall debt, the end of our race and iourney, and our entrance into glory.

Wherefore though Death in it selfe, be as a fiery Dragon, venemous Cockatrice, and stinging Serpent, for poore Christians to behold (in outward shew and shape,) yet now through Christ (who hath conquered it) it can neuer preuaile against vs to ouercome vs. For as a Bee without a sting may be put into the bosome, so need wee not to feare to meete with death. Serpent still shee may seeme in sight (to the outward man) yet voyd of poyson shee is to the man of God. Fight it may against vs, but neuer be able to foyle vs; nay, rather it deliuereth vs from a thousand dangers. The Souldier though hee be neuer so expert in his weapons, yet still hee desireth the end of warre, to inioy the triumph of his fight, and alwayes preferreth the comfortable league of peace, before the Pikes. The Mariner, though hee delight and loue to saile on the seas, yet still hee perswadeth himselfe the shoare to be the safest, and there is no Countrey so comfortable to the trauellor, as is his native soyle. If a man were shut vp in a miserable darke prison, with condition hee should not come forth till the wals of the tower were fallen downe, would hee not reioyce to see them ruinous and ready to fall? Now our soule is kept in the body (as in a prison,

Eccles. 7. 2.

in captiuitie and bands) and when by death it beginnes to be shaken, and cannot choose but fall, shall we be sorry? For then indeede approacheth our deliuerance and freedom from all sinne and misery, and presently wee are brought to the ioyfull fruition of God himselfe, and all happinesse. So that this day of death is better then the day of birth: yea, this day (which thou fearest to be thy last) shall be thy natiuitie to euermlasting life.

14.

And indeede we cannot make the world to dye in vs, except we dye our selues. Sinne, which is in vs, liueth in vs, and fighteth against vs, vntill we dying, it also dye with vs, and by death alone, the deadly assaults of Sathan (our chiefe enemy) dye forthwith. Yet for all this, the last day of our life, is vnto vs alwayes the first day to life, though we neuer account the first day to be the last. The things that God will haue come to passe (saith one) are alwayes springing, and things present doe alwayes decay and perish. Those things that are past, are cleane dead and consumed. We then are dying while we liue, and then doe we cease from dying, when we doe cease to liue. Therefore it is better to dye alwayes, to liue; then to liue to dye euerm. One saith well to this purpose, that life and death haue deceivable vizards, but let vs cast them off, and wee shall change our mindes: when vnder the fayre forme of life, there is nothing but matter of griefe, and vnder the foule and hideous maske of death, such beaury and felicitie, as we shall presently be taken with her loue.

15.

The way of this life is straite and narrow, full of thornes and bryers, that we cannot escape scratching: The way to *CANAN* is cumbersome, over hills and mountaines, and lyeth through the wilderneisse, where we shall finde many wants: yet may we not be discouraged, but the rather be assured wee are going to the promised Land. We must all arriue at the port of death, and land at his stayres, when wee passe from this life to our graues, where the body abideth the time of the restauration of all things; that (with all the coheyres of Christ) we may enter into the Land of promise. And who being a traveller in forraine parts
would

would not gladly hasten homewards? who would not willingly sayle to his friends, and desire a lusty gale of winde to speede him, that he might sooner see the faces of his dearest kindred? If wee looke for our felicitie here, we are deceived: *Elias* must goe to heauen in a whirle-winde: 2 Kings 2.11. God will send *Iacob* an Angell of comfort in his iourney, (after all his troubles with *Laban*) and God will bring him home with abundance of increase at the last. Gen. 31.11, 12.

When old *Iacob* saw the chariots of *Egypt*, then he perceived his sonne *Ioseph* was aliue, then his fainting spirit reuiued; *I will goe see him* (said hee) *before I dye*. Our true *Ioseph* liueth (euen Iesus our Sauour) and seeing wee cannot see him liuing, let vs willingly goe by the chariots of death. Since man cannot see God and liue, let me dye (O Lord) that I may see thee. When we are borne (saith one) wee are mortall, but when wee are once dead wee become immortall. We are aliue in the wombe, to die in the world; but wee are dead in the graue to liue in heauen. Here the soules of Gods children are pent and pind (within the clayie wals of their corruptible bodies) where they may looke (as it were) thorow the yron grates of their busie thoughts, but can neuer quite be released, till that God (who gaue vs our *Mittimus* into this layle) send vs our deliuey, with a *Retourneyee* sonnes of *Adam*. Augst. 16. Gen. 45.27.28. Psal. 90.3.

To be short, what other thing is this death, but after a long conflict the day of victory; the birth of a blessed soule, after a great trauell (as it were) in childe-birth; the healing of all wounds and sickneses; the deliuerance from all feare; the accomplishing of our sanctification; the day of our marriage with the Lambe, and the enioying of our desires? Who is it then among vs (who feeling with *S. Paul*, the bondage of sin) would not also cry out with him; *Who shall deliuer mee from this body of death?* And feeling the good (that death bringeth vnto vs) will not also desire to be dissolued, and to be with *Christ*? Death and Life are as two twins, vnited and knit together, vntill the separation of the soule and the body, which separation is called Death; and is rather indeede the deadly stroake of Death,

death, (the body being then exempted from paine, and the ſoule from corruption and ſinne) waiting vntill the remnants of death be ſwallowed vp in victorie, at the day of reſurrection: And ſhall we ſo lament our death, which is ſo gainfull? The very *Pagans* in ſome places (as it is recorded) did celebrate the day of their death, with mirth, melodie, and minſtrelicie; and ſhall wee that are Chriſtians be ſo diſmaid, and caſt downe? ſhould ſuch a friend as it is be vnwelcome? ſhall the fouleneſſe of his face, feare vs from his good conditions? ſhall the hardneſſe of the huſke hinder vs from the ſweetneſſe of the kirkell? ſhall the roughneſſe of the tide, feare vs from the banke, and ſhoare, and ſo hazard our drowning; rather then the deſire of our home, driue vs to the land with all expedition? ſhall the hardneſſe of the ſaddle, ſet vs on foote, to ſlacken our voyage; rather then wee will leape vp, and endure the ſame a little, and ſo come ſwiftly to the place wee doe deſire?

18.

Apoc. 21.3. &c.

Laſtly, touching the heauenly life (prepared for the faithfull after death,) if I ſhould goe about to expreſſe it, the more I ſhould ſo doe, the further I ſhould be from it; ſo farre exceeding the ſight, thought, or conceit of man or any creature. Behold (ſaith Saint *Iohn*) *the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and be their God, and he ſhall wipe away all teares from their eyes, and there ſhall be no more death, nor ſorrow, nor crying, nor paine, (for the former things are paſt.)* O moſt bleſſed tabernacle! O moſt ſafe refuge! O region moſt reſplendant and glorious! All thy inhabitants weare crownes of glory; ſit in thrones of maieltie, liue in life eternall, and poſſeſſe a paradise of infinite pleaſures. Which (as Saint *Bernard* ſaith) are ſo many, that they cannot be numbred; of ſuch eternitie, that they are endleſſe; ſo precious as they cannot be eſtimated, and ſo great as they cannot be meaſured. This Citie is made of pure gold, the very wals of precious ſtones; hauing twelue foundations, made of twelue diſtinct precious ſtones, hauing twelue gates ſet with pearles, the very ſtreets paved with gold, & interlaiſed with precious ſtones:

The

The light of this citie is Christ (in his shining brightnesse) sitting in the midst thereof; from whose seate proceedeth the water of life, and there growes the tree of life, bearing continuall fruit, for the continuall refection of the Saints. There is no night in that citie, nor any defiled thing; but they which are within, shall raigne for euer in vnspokeable glory, who shine as the Sunne in the Kingdome of their Father.

If one Sunne can lighten and fill the whole world with his brightnesse, if the Maiestie & glory of his beames be such, and so great, that some Ethnicks haue worshipt him for a God; and haue called him the father of gladnes; the eye of the world, and the fountaine of light: What shall so many glorified bodies of the blessed appeare, that shall be as so many Sunnes, so many Lampes, and so many shining lights in heauen? Then shall we be blessed indeede, when we shall be like vnto God, which by nature is blessed; and we shall be like vnto God when we shall see him as hee is: For this onely sight of God, is our whole happinesse. O what a ioy shall it be, when (at one view) we shall behold the most high and hidden misterie of the inseparable trinitie, and of the loue of God therein? For what shall not he see, who seeth him that seeth all things? Then shall mans minde haue perpetuall rest and peace; neither shall it desire any further vnderstanding: when hee hath all before his eyes, that may be vnderstood. Then shall mans will be quiet, when he enioyeth that felicitie, wherein all other good things (as in the fountaine of all happinesse) are contained: Then shall Faith haue her perfect worke, & Hope shall inioy that which she long desired, but Charitie shall indure for euer. Then shall be sung continuall praises vnto the Lambe, & the song (although it be alwaies sung) yet it shall be euer new. The ioy, mirth, melodie, pleasure, power, wealth, riches, honour, beautie, fellowship, dainties, odours, glory, wisdom, knowledge, treasures, securities, peace, quietnesse, and eternall felicitie, is beyond all vnderstanding, and comprehension of man, which the faithfull shall haue and inioy world without end, with God the Father,

19.

Dan. 12. 3.
Mat. 13. 43.

1 Ioh. 3. 2.

1 Cor. 13. 12.

Apoc. 14. 3.

the Sonne, and the holy Ghost; with Angels, and Ark-
angels, Patriarks, and Prophets; with the Apostles, and
Euangelists; with the Martyrs, and Confessors, and with
the Saints of God, in the pällace of the Lord; in heauen,
the kingdome of God, the glory of the Father; Where
there shall be an euerlasting Saboath, which no euening
shall end.

20.

*Aug. d. Cinit.
dei. lib. 22. ca. 30.*

There we shall rest, and we shall see, we shall see, and
we shall loue; wee shall loue, and wee shall praise. *Behold*
(saith *Augustine*) *that which is in the end, is without end*; for
what other end is there ordained for the godly, but to at-
taine to that kingdome which hath no end? Wee call Pa-
radise our Country, and the Patriarks our Fathers, and the
Saints our brethren and friends: Why runne we not then
(with all speede) to enioy our Country, and to salute our
Parents? A great number of our friends and kinsfolkes,
brethren and children, already assured of their immorta-
litie, and desirous of our good, doe there attend, wishing
and expecting our comming: What ioy will it be both to
them and vs, there to renew our acquaintance, and meete
one another? What pleasures are there amongst the inha-
bitants of heauen, which now feare death no more, and
are sure to liue for euer? Woe to the blindnesse of our
eyes, that see not this: woe to the hardnesse of our hearts,
that feelee not this: woe to the deafenesse of our eares, that
heare not, this in such wise as we should do, where through
we might be so farre from fearing death, that rather wee
should wish it, with old *Simcon*, *Now let thy seruant depart in
peace*: and (with *David*), *when shall I come and appeare be-
fore thee?*

*Luk. 2. 29.
Psal. 42. 2.*

21.

If true knowledge and faith possesse our hearts (as they
should) feare and doubtfulnesse would vanish quite away:
For assurance of heauenly things, maketh vs willing to
part with earthly. Hee cannot contemne this life, that
knoweth not the other. If wee would dispise this world,
we must thinke of heauen: If wee will make death easie,
we must thinke of the glorious life that followeth it: And
if we can endure paine for health, much more should wee
abide

abide a few pangs for glory? How foolish are wee to feare a vanquished enimie? Christ hath triumphed ouer death; it bleedeth (as it were) and gaspeth vnder vs, and yet doe we tremble? It is enough that Christ died, neither would he haue died, but that we might die with safetie and pleasure. How truly may wee say of this our *Dauid*, thou art worth ten thousand of vs, yea worth a world of Angels: yet he died, and died for vs. Who would therefore liue, that knowes his Saviour died? Who can be a Christian, and would not be like him, that would not die after him? Thinke of this, and iudge whither all the world can hire vs not to die.

But (alas) great is our vnbeliefe, full faint and weake is our faith; or esse night and day, teares and cryes, should be our meate and drinke: whilst the wicked say vnto vs, *Psalm 42.3.* *where is now your God?* we should wish rather to be doore-keepers (in the house of God) then to dwell in these vngodly tents: For one day in his courts, is better then a thousand. It is a token of little loue to God, to be so loath to goe vnto him, when he calleth. Herein we ought to lament the weakenesse of our faith, and seeing our wants, to prepare for remedie, against the time of neede: and to beg of God, his aide, strength, and comfort against the pinch: which things vndoubtedly (if we aske in faith) we shall obtaine, and finde his promise true. God reacheth out his hand to conduct vs; but wee draw backe our owne, and runne away, when hee calleth vs. If hee bring vs into the way of saluation, wee mourne for the world, we looke behinde vs (with *Lots* wife) and procrastinate our desire of well doing. We must therefore rouse vp our selues, and not remaine still in the mire: wee must be fortified in his vertue, who supporteth and comforteth vs in all distresse. *Psalm 84.10.*

Gen. 19.26.

Let vs attempt to despise corruptible things, and to desire heavenly and eternall. When God calleth, at euery occasion, let vs harken vnto him; if he be our guide, we must follow him for to arriue in his house. Let vs receiue his benefite, and him selfe too, for hee giues him selfe vnto

vs, in the person of his Sonne. Hee causeth vs to see the
 meanes how to come vnto him. Wee must therefore re-
 quest him to bestow vpon vs will and desire to comethi-
 ther by Faith, Repentance, Hope, &c. and that hee would
 maintaine his gifts and graces in vs to the end; that here
 wee may mourne in this mortall life, and attend (in the as-
 surance of his mercy) for the end of this world, and our
 last day, which shall be the beginning of our true life,
 Beseeching God our heavenly Father, (for his Son Christ
 his sake) to keepe vs soules and bodies, to his kingdome
 and glory, and to lead vs, order vs, and dispose of vs, as
 hee will, in all things, in all places, and for euer; that
 at the length, we may come whither we would,
 that is, into his owne blessed presence
 and fruition of immortality, with
 Christ and his Saints, world
 without end.

Amen.

*Trin-vni Deo soli, sit sola & solida laus, & maiestas,
 in aeternum.*

FINIS.

A
TWO-FOLD CORD
OF
CONSOLATION,

for afflicted Christians in their
greatest CONFLICTS.

Serving to strengthen their Faith, and
to support their Patience, in the
day of TRIALL.

Delivered in two SERMONS.

The first whereof, containeth, The effect of
the true knowledge of Gods WORD.

The second, containeth, The power of
faithfull and fervent PRAYER.

BY

JOHN MOORE, *Minister of Gods word at Shearby,*
in LEICESTER-SHIRE.

LONDON:

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are to be sold at the signe of the Greyhound in
Pauls Church-yard. 1617.

TWO-FOLD-GOLD

THE FIRST PART OF THE HISTORY OF THE

LIFE OF THE REVEREND FATHER

JOHN BAPTISTE DE LA SALLE

BY THE REV. FATHER

JOHN BAPTISTE DE LA SALLE

OF THE SOCIETY OF JESUITS

IN THE YEAR 1681



TO THE RIGHT
WORSHIPFULL AND
VERTVOVS LADY, THE LADY

ELIZABETH TVRPIN, Wife to the Right
Worshipfull and worthy Knight Sr. WILLIAM
TVRPIN, *his approued kinde Patrone, &c.*
the increase of all outward blessings and
spirituall comforts, be multiplyed
and increased, through IESVS
CHRIST.

Worthy MADAME;



Having experience of
your christian loue, I
am imboldened (vp-
on so vrgent occasi-
on and stricnesse of
time) sooner to pre-
sent to your view
these my poore Meditations, purposed more
A 2 maturely

maturely to be published, if the v unexpected speedinesse of the Presse had not preuented me. Howsoeuer, my hearts desire is, and (I trust) shall so continue, to glorifie God in my calling, and to profit his Church by any lawfull and hopefull meanes, to the vttermost period of my dayes. These infallible comforts of Gods word and faithfull prayer (so approued and experienced to euery true Christian heart) I commend vnto your good Ladiship; whose vse (by Gods blessing) may stee you with others, hauing your portion (no doubt) and lot of Tryals in this prouoking world, (a very furnace of afflictions) to all Gods children. I can promise little, being the meanest of Gods Ministers: Yet will I pray (as my purpose was) that it may proue profitable to your selfe, and such as shall reade it, for the increase of true patience, comfort, & Christian courage, that we all may *fight the good fight of faith*, and finish our course with ioy, and so be crowned. I write vnto you as no stranger to my Ministry, who often haue heard (vpon occasion) the handling of these poynts in the
the

DEDICATORY.

publike place: Now onely I intreat your favourable acceptance and patronage hereof, as the meanest requitall of your manifold kindnesſes; And ſo commending your Ladilhip to Gods bleſſing and proteſtion, I humbly take my leaue: From my poore ſtudie in *Shearsby*. Feb. 8. 1616.

Your Ladilhips

wholly deuoted and obliged

in Chriſt Ieſus,

JOHN MOORE.

The principall poynts of doctrine,
contayned in both the
SERMONS.

The Doctrines of the first
SERMON.

PSAL. 119. 92. 93.



God alwaies provideth meanes to
keepe his children from distresse,
in their greatest tryalls and affli-
ctions.

Doct. 1

The excellent use and profit
of Gods word, being able (through
his blessing) to keepe vs upright
in our wayes, and from falling a-
way from God, in our greatest tryalls and temptations. 2

Gods word cannot simply profit vs, and keepe vs
from perishing in our afflictions, except we take ioy and
comfort in the same. 3

The best men, and excellentest creatures, are not a-
ble of themselves to stand and continue upright in their
tryalls and temptations, without Gods speciall providence
and prouision in the meanes. 4

It is the dutie of euery Christian to remember the
meanes of their comfort and deliuerance from their for-
mer troubles and afflictions, and to be carefull to use the
same againe, as occasion serueth. 5

The Contents.

*It is peculiar and proper to Gods word alone, to
cheare the heart in afflictions, and to quicken and reuine
the soule in the greatest extremities.* 6

The Doctrines of the second Sermon.

LAMENT. 3.55.56.57.58.



*True and faithfull prayer is a most
soueraigne meanes and remedie
for comfort and deliuerance in,
and from our greatest distresses.*

Doct. 1

*True and faithfull prayer
must bee made and directed to
God alone.* 2

*True and effectuall prayer is and must be groundd
vpon the assured knowledge of Gods name and power.* 3

*There is no outward condition of life so miserable,
or affliction so grievous, which the dearest children of
God are not subiect vnto in this world.* 4

*This is one fruit and effect of sinne, that it stoppeth
the passage of our prayers, and hindreth Gods blessings
from vs.* 5

*Afflictions not onely stirre vp men to prayer, but also
make their prayers more seruient and effectuall.* 6

*Gods children neuer pray in vaine, but are heard and
helped of God in their greatest afflictions.* 7

The

The Contents.

The experience of Gods love in our former deliverances out of danger, ought still to encourage us to resort unto him, when the like or greater troubles shall againe assaile us. 8

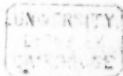
God is still ready, and at hand, to comfort and relieue his children in their greatest dangers. 9

God will maintaine and uphold the righteous cause of his seruants, whatsoener be their dangers. 10

There is nothing (many times) more dangerous in the world, then to defend and maintaine the truth of God. 11

God not onely maintaineth the cause, but preserveth the persons of his seruants, (in their greatest perils) that defend his truth. 12.

FINIS.



THE



The first SERMON.

PSALME 119. 92. 93.

*Except thy law had bene my delight, I should now
have perished in my affliction. I will neuer forget
thy precepts, for by them thou hast quickened me.*

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He summe of this Psalme is the Prophet *Dauid* The scope and drift of the whole Psalme.
long and earnest suite to
GOD, to be fully infor-
med in the sound and sa-
ving knowledge of his
word. The excellent fruits
and effects whereof, he re-
lateth and inlargeth (well-
nigh) in euery verse; and

professeth to haue found and felt the sweetnesse, power,
and efficacy thereof, not onely for his daily vse and in-
struction (in that his changeable, fraile, and weake estate
then liuing) but for the assurance of Gods loue, and truth
of his promises, to be accomplished, and performed to
him, and all the elect in the life to come.

Now in these two Verses he speaketh of his afflictions,
so great and grievous, confessing that he had perished ex-
cept Gods law had been his delight. His meaning is, hee The sense.
had miscarried in his troubles, had not the ioy and com-
fort he receiued from Gods word (teaching him to relye
vpon his speciall providence and promises) farre surmount-

ted and exceeded his worldly sorrows, so sore oppressing him; and that indeede he had dyed, and vutterly perished, had he not beene quickened and recovered by the vertue thereof; and therefore resolueth neuer to forget that most comfortable and soueraigne meanes of Gods word, so relieuing and restoring him in his distresse.

Diuision.

The words in effect offer vnto vs, first, *Dauids* confession; and secondly, *Dauids* resolution: with a seuerall reason annexed to the one, and to the other. His confession, that he had perished in his affliction. The reason why he did not, was the ioy and delight that was ministred vnto him from Gods law. Secondly, his resolution, that *Hee will neuer forget Gods precepts*; the reason is, *For by them thou hast quickened me*, being out of heart and hope in his owne conceipt.

Summe,

The substance and summe of all, is briefly this: That *David* could neuer haue endured the extremie of his crosses, had not the word of God comforted and confirmed him in his faith and resolution, to depend vpon God. But before we proceed to particular instructions let vs in a word consider the variety of Names and Titles he giueth to Gods word in this Psalme, and the reason thereof. Hee calleth it here by the name of Law, and precepts; and in other places, Statutes, Commandements, Ceremonies, Iudgements, Counsell, &c. The reason is, to expresse the excellent vse thereof to euery Christian, and to teach euery man not lightly to esteeme of the Scriptures, (as words of liberty and licentiousnesse) but such as exact obedience at our hands, and binde vs with a penalty (as sure as any law or statute) to performe our duties. And that we cannot do, iudge, counsel, resolve, or be warrant of the lawfulness of our actions, without the direction thereof. And this is proper to the whole word of God, both in the Olde and New Testament. Hitherto for the information of our knowledge, for the Text it selfe: our further instruction for the Christian vse thereof, followeth.

The manifold names of Gods word, with the reason.

Text.

Except thy law had beene my delight I had perished, that is, if

if thy word had not beene provided as a meanes and remedy of comfort, I had beene swallowed vp with despaire : Whence first ariseth this instruction.

That God alwaies provideth meanes to keepe his children from distresse, in their trials and afflictions. *David* God alwaies provideth for his children in their greatest extremities.
had perished in his troubles, if Gods law had not comforted him. But Gods word brought ioy and delight to his afflicted soule, therefore he perished not.

Christ, speaking of the destruction of *Hiersusalem*, and of the last and worst daies, before the consummation of the world : And hauing amplified the dangers thereof (e- *Mat 24. 21. 22.*
pecially amongst the Iewes) by many circumstances, hee addeth, that the tribulation shall be such, as was not from the beginning of the world to that time, nor should bee hereafter (being indeed beyond the compasse of all comparison,) and concludeth, *That except those dayes should be shortened, no flesh should be saved: Yet for the elect sake* (sayth Christ) *those dayes shall be shortened.* So *Israell* in *Egipt* (that *Exod. LII. 13.*
house of bondage and furnace of afflictions) was made to *13. 14.*
serue with sore labour in Bricke and Clay, and all manner of worke in the field, being wearie of their liues, besides the hard vsage of their taske-masters, and what mischief else could bee deuised by the Diuell and *Pharaoh*, vtterly to roote them out, yet the more they vexed them, the more they grew. Their estate is well resembled by the bush that burned and yet was not consumed : As their enemies de- *Exod. 3. 3.*
uised to doe them hurt, so God deuised to doe them good, *Who knoweth* (as *Saint Peter* speaketh) *to deliuer the godly* *2 Pet. 2. 9.*
out of temptation, and to reserue the iust vnto the day of iudgement. I cannot reckon vp the crosses of this people, after their deliuerance out of *Egipt*. See the Catalogue thereof in the *Psalmes*, *They wandered in the Desert, both hungrie and* *Psal. 107.*
thirstie, with fainting soules : They dwelt in darkenesse, and throughout
in the shadow of death, being bound in misery and iron : Their hearts were humbled with heauinesse, and there was no helper:
Their soule abhorred ali meate, and they were brought to deaths

dore : Yet, when they cryed to God in their trouble, he deliuered them out of their distresse. The miseries of Gods children The miseries of Gods children cannot be more then the means of deliuerance, which he prouideth. *inflicted vpon them by Sathan and his instruments, cannot be so many as the meanes and remedies of comfort and deliuerance that God prouideth for them. See how the Church and children of God triumph and exult vpon the experience of this poynt. They haue oftentimes afflicted mee from my youth vp, (may Israell now say:) They haue oftentimes afflicted mee from my youth, but they could not preuaile against me. The Plowers plowed vpon my backe, and made long furrowes, but the righteous Lord hath cut the cords of the wicked. Although God suffer his people to be vsed as the field that is plowed, and their enemies be as the strong and lusty iades appoynted for the plough: Or as the stalled Oxen to breake vp the fallow ground, renting and tearing the furrowes of the same, and not leaue so much as a clod vnturned, but attempt all manner of wayes (euery way) to annoy them : Yet the iust God (most faithfull in his promises, and sure in his iudgements) doth cut the cords, and breake the geares of these vntellie, fierce, and sauage beasts, disappoynting the purpose of the greatest tyrants in their extreamest rage, and furie, and sendeth his Children freedome and deliuerance in his due time. Iehoshua, so admirably preserued in that long captiuitie of the Lewes (being as a brand taken out of the fire) arrayed with filthy rayment, as one coming out of a dungeon : Yet the Lord cloatheth him with changeable garments, and setteth a Diadem vpon his head, and still rebuketh Sathan that is about to hurt him in his person, and hinder him in the worke of his Ministry. And though his Children haue lyen among the pots, and beene vsed like Scullions; yet shall they bee like the Doue, whose Winges are couered with Silver, and her feathers like yealow Gold : They shall come forth out of their aduersitie most glistering and glorious, through the grace* and

Psal. 129. 1. 2. 3.

Zach. 3. 2. 3. 4. 5.

Psal. 68. 13.

and fauour that God will shew them. *Ioseph* was accused of Gen. 37. 30. 34
his brethren, put into a pit, sold as a slave, slandered for 28. & 39. 20. &
filthinesse, and so committed to prison as a guilty person: 41. 40. & 42. 6.
yet deliuered, and promoted to be Prince and ruler ouer
all the Land of Egypt; to whom (afterward) his bre-
thren bowed, and euery one did obeyfance. So they sought
an occasion against *Daniel*, concerning the law of his God; Dan. 6. 5. 13. 22
they censured him as a refractory man against King *Dari-* 23.
us, and his command: and so he was called, iudged, and
committed to the Lyons denne; yet the Lord preserued
him aliue, and set him aloft, ouer all his aduersaries. *Mor-*
decay was in disgrace, and all the Lewes out of credite with
King *Ahasuerus*, by means of *Haman* (that cursed A-
malekite) their liues bought and solde, and their vtter de-
struction sealed: yet were they all safely deliuered, and ho-
noured in the light of their foes, whom they saw confound-
ed. To omit *Moses*, *Jeremie*, and the rest of the Prophets,
Paul, *Peter*, & other of the Apostles, and holy men of God,
together with the plots and deuises intended against them,
their variety of persecutions and troubles, so great and so
griuous, Yet the Lord deliuered them out of all. Therefore Psal. 34. 19.
most true it is, that the Apostle *Paul* speaketh of himselfe, 2 Cor. 4. 8. 9.
& gods Saints, *We are afflicted on euery side, yet not in distresse;*
we are in doubt, but we despaire not; we are persecuted, but not
forsaken; cast downe, but we perish not.

Now, the reason of this doctrine is, first, that God is their Reason, 1.
Creator, and therefore careth for them, who cannot de- God is their
spise the least worke of his hands. *Thou Lord dost saue* Creator.
both Man and Beast, but how excellent is thy mercy (O God) Psal. 16. 6. 7. 8. &
to the children of men, that trust vnder the shadow of thy wing? 31. 19. 20.
They shall be satisfied with the fatnes of thy house, and thou shalt
give them drinke out of the Rivers of thy pleasures. There-
fore the Apostle saith, *We labour and are rebuked, because* 1 Tim. 4. 10.
we trust in the liuing God, which is the saviour of all men, specia-
ly of those that beleeue. If there be no man (no not the wic-
kedest) but he seeleth Gods goodnesse towards him in his
protection, and preseruatiō: how much more Gods elect,

Luk. 10. 10.

Mal. 3. 16.

Luk. 12. 6. 7.

Esa. 41. 14. &
43. 1. 2.2. Reason. They
are within his
covenant.

Heb. 6. 17. 18.

Ier. 14. 9.

Gal. 6. 10.

Ephes. 1. 19.

Esa. 63. 16.

Mal. 3. 6.

Psal. 13.

Psal. 100. 3.

Cant. 4. 5. 10. 11

12. & 5. 1.

Gen. 17. 1.

Pse. 1.

See Psal. 68. &

95. 8. 10.

Heb. 3. 8. 9. 10.

whose names are written in Heauen. And which againe, they haue surrendred vnto him in a holy profession of his truth, and suffering for the same. *Are not five Sparrowes bought for two farthings? and yet not one of them is forgotten before God.* How farre more deare and pretious then are the liues, safe- tie, and estates of Gods children, *Whose very haire is numbred?* Such shall be sure of all outward helpes and meanes (so farre as is fit) and at the least God will bestow vpon them faith, hope, patience, consolation, and constan- cie, (which are the best supplies) in all their necessities. *Therefore, feare not, thou worme, Iacob, I will helpe thee* (saith the Lord) *and thy Redeemer, the holy one of Israel.* *Feare not, saith the Lord that created thee, and he that framed thee, o Israel, feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine.*

Secondly, they are within Gods covenant; he hath in- dented, sealed, yea, and sworne their safety. His name is cal- led vpon by them, they haue his word and his Sacraments, all his promises and assurances to be their God: They are of his household and family, and so cast vpon God to be ca- red for: *He is their Father, and they his children: He is their shepheard, and they are his people, and sheepe of his pasture.* He is the husband of his elect, and they his Spouse, who of right must defend and protect them, and therefore how can they miscarry? All sufficiency is in God, who hath vndertaken their protection; Power, and will, faithfulnessse, truth, and vchangeableness, all the meanes that may be, meete and concur in him that hath promised preseruation, and how then should he faile vs?

The truth of which doctrine serueth first to reprove all such, who in their fits and fevers of afflictions, thinke all is gone; that murmure, grudge, and repine, with the vn- believing *Israelites*, at every turne and tryall, tempting, and blaspheming the Lord, shortning his hand that he cannot helpe, and making deafe his care that he cannot heare. To which fault also the dearest children of God are subiect. *Daniel* complaineth that hee was cast out of

Gods

Gods sight, That he had forgotten to be gracious, and that he Psal. 77. 8. 9. 10
 had shut up his loving kindnesse in displeasure. Ieremie chargeth Ier. 30. 7.
 God to haue deceiued him, That hee was a stranger in the
 Land, as one that passeth by to carry for a night: Why art thou Ier. 14. 8. 9.
 (saith he) as a man astonyed, and as a strong man that cannot
 helpe? But it is their great infirmity so to thinke; for God
 is constant in his care and vnchangeable in his loue. Can a
 woman forget her childe, and not haue compassion vpon the sonne Esay 49. 15. 16.
 of her wombe? Though she should forget yet I will not forget thee.
 Behold, I haue grauen thee vpon the palmes of my hands: Such Ier. 22. 24.
 are, as a sonet on his right hand, and as a girdle wherewith he Psal. 131. 4.
 is girded: He neither slumbereth nor sleepeth that keepeth his I-
 raell. And albeit our sinnes make a separation betweene Esay 49. 1.
 God and vs, building (as it were) a bulwarke of hewen Larn. 3. 2. 44.
 stones to stopp our wayes, and cause him to couer him-
 selfe as with a cloude, that our prayers can haue no passage;
 and make him to returne to his place, as one that will not Hosea 5. 15. &
 be spoke withall, nor intreated: Yet, if we acknowledge our 6. 1. 3.
 fautes, and in our afflictions seeke diligently vnto him, hee
 will then be found: After two dayes will he reuine vs, and in
 the third day he will raise vs up, and we shall line in his sight. Our Psal. 30. 5.
 heauinesse may endure for a night, but ioy shall come in the mor-
 ning. Though for a moment he hide his face from vs, for a little
 season, yet with everlasting mercy he will haue compassion on vs. Esay 54. 8.

Secondly, it serueth for our instruction, that we labour 176. 2.
 to be of Gods familie and household, for then wee cannot
 want his protection, ayde and assistance. If wee be within Heb. 6. 17. 18.
 his Covenant he hath sworne not to forsake vs; if we be his Gen. 17. 7.
 people, he will be our God. We must keepe our selues in
 his folde, (as good sheepe walking in his wayes) and then
 he will heede vs. If we wander like the prodigall, we shall Luke 15.
 waste our goods, and want, vntill we hasten home. If wee
 will haue the priuiledge of his Sonnes, wee must honour
 him as our Father, and if we will be his Spouse, we must be Mal. 16.
 loyall onely vnto him, and not fall in loue with others: So 1 Pet. 1. 17.
 will hee be our vaile against the heate of afflictions, our Ephes. 4. 24.
 shield and defence against all our enemies, and still preferue Gen. 20. 16.

and deliuer vs from all extremities and distresses.

176 3.

Pfal. 107.8.15.
21.31.32.

Again, it must stirre vs vp to thankfulneise and praise for our deliuerance. How often therefore is the Church of the Iewes incited in the Psalmes, to take vp this note of Praise (as the burden of their Song?) *Let them therefore (saith the Prophet) confesse before the Lord his louing kindnes, and his wonderfull workes before the Sonnes of men: And let them offer sacrifices of praise, and declare his workes with reioycing. Let them exalt him in the congregation of the people; and praise him in the assembly of Elders.* And see the practise of the Church concerning this dutie, and the manner of their confession, as well in amplifying their deliuerance,

Pfal. 124.6.7.8.

as enlarging Gods praises. *Praised be the Lord, which hath not giuen vs as a prey vnto their teeth. Our soule is escaped as a Bird out of the snare of the fowler, the snare is broken and wee are deliuered. Our helpe is in the Lord which hath made Heauen and Earth.* This is a dutie commanded of God himselfe; *I will deliuer thee, and thou shalt praise me.* So the Apostle blesteth God, *even the Father of our Lord Iesus Christ,* (which comforted him, and the rest) in all their tribulations.

Pfal. 30.15.
2 Cor. 1.3.4.

176 4.

Pfal. 93.4.

Gen. 15.1.

Esay 43.2.

Pfal. 123.4.

Pfal. 46.11.

Lastly, it maketh for the consolation of Gods children; that whatsoeuer stormes arise, God yet will send a calme; who can rebuke both windes and seas, and make them still: for though they rage horribly, yet *he that dwelleth on high, is mightier. Feare not Abraham, I will be thy shield & buckler, and thy exceeding great reward. Feare not, O Israell, when thou passest through the waters, I will be with thee, and through the floods, that they doe not ouerslow thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle vpon thee. Though I should walke through the valley of the shadow of death. I will feare no euill, for thou art with me, thy rod and thy staffe, they comfort me. God is our hope and strength, and helpe, in troubles ready to be found: Therefore will not we feare, though the earth be moued, and though the Mountainei fall into the midst of the Sea.*

Text.

The delight hee had in GODS word, kept him from perishing.

perishing, which yeeldeth vnto vs this second instruction.

That every Christian should learne to know (by *Dauid's* example and experience) the excellent vse and profit of Gods word, which is able through Gods blessing (being truly vnderstood, and fitly applyed) to keepe vs vpright in our greatest afflictions and trials, that we fall nor away from God, nor miscarry in our selues. He professeth plainly that he had perished, had he not bene comforted, and so supported by Gods word. See how fearefully his faith was assailed, his feet were almost gone, his steps had well neere slipped, to behold the prosperity of the wicked, and to see them so lusty: How they escaped all manner of troubles, when Gods dearest children were fearefully plagued. They exceeded in pride, which they put on as a chaine about their necke; and as for cruelty, it couered them as a garment: they were licentious in their words, & presumptuous in their talke, setting their mouth against Heaven it selfe, blaspheming God, whom they laboured to deprive both of knowledge and providence: Yet these wicked men did prosper alway, and increase in riches, when hee and other godly men were punished daily, that had care and conscience to cleanse their hearts, and wash their hands from all such defilements of sinne; So that hee knew not what to thinke, or how to finde out the cause thereof. Though hee tooke paines in this poynt; yet certainly his heart was still vexed, and his reins pricked, so foolishly hee was and ignorant, (like a beast) vntill he went into the sanctuarie of GOD, (to consult with his word in the holy ministerie thereof) then presently hee vnderstood the reason hereof, and was resolved: Then he as well considered the end, as the beginning, and proceedings of such miscreant and blasphemous wretches, in what slippery places God had set them in, how sodainly he cast them downe into desolation, being horribly consumed: Their prosperity changed as a dreame, and their very image was despised. Thus God did guide him by his counsell to recouer himselfe, in this staggering temptation.

The

Doctr. 2.

The effectuall knowledge of Gods word, keepeth his children vpright in their tryals.

Psal. 73. 2. 3. 4. &c.

Pſal. 37. 14. 31. The law of God was in his heart, and his steps did not slide; though he was ready to fall away, yet the Lord put vnder his hand, and preserved him from destruction by the benefit of his word. Blessed therefore is the man whom thou chastisest (O Lord) and teachest him in thy law, that thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked. First, God chastiseth, then he teacheth, and lastly resoluerh, and giueth rest and contentment to the afflicted Christian. Is it not reason that we endure with patience, the dead corpes (though otherwise it would annoy vs) while the graue is making, to put it in, and which neuer againe (being once buried) can trouble our sight, or any sense? So the wicked that trouble Gods children, are dead in Gods decree, and their graue is a making. Surely the Lord wil not faile his people, neither wil he forsake his inheritance, but minister comfort vnto them in the midst of all their troubles, by the meanes of his word: But an vnwise man knoweth it not, and a foole doth not vnderstand this. When the wicked grow as the grasse, and all the workers of wickednesse doe flourish, that then they shall be destroyed for ever: For loe, thy enemies (O Lord) for loe, thine enemies shall perishe, all the workers of iniquity against thee, thy Church, and children shall be destroyed, but thou, O Lord, art most high for euermore. How often (in this long Psalme) doth the Prophet stirre vp himselfe? when his soule cleaued to the dust, and melted for heavynesse: when hee was almost brought to the graue, and dropping away like water in his trials and temptations; he prayeth God to quicken and to raise him by his word. Trouble and anguish are come vpon me, yet thy commandements are my delight. Thus Gods word was his comfort in his trouble, and still his promise refreshed his soule.

Reason 2.
God is the Author of it, who is the God of comfort.

2 Cor. 1. 3. 34.
Pſal. 12. & 46. 1

The reason hereof is, first, in regard of God himselfe the Author thereof, *Who is the Father of mercies, and God of all comfort, which thus comforteth vs in all our tribulations: which is our rod and our staffe, our onely hope and refuge, in troubles ready to be found.* When Abraham believed God

God, and obeyed his word, in forsaking his Countrey, and following him whether he would haue him, hee needeth neither to care, nor feare, then God will be his buckler, & his exceeding great reward. If he walke before him and be vp-right, then God all-sufficient will make a supply of all his wants, and will *blasse those that blasse him, and curse those that curse him.* If wee once dwell in the secret of the most high, and abide in the shadow of the Almighty: If wee make God our hope and fortresse, to trust in him, then will he deliuer vs from the snare of the Hunter; and all noy-some euils; then need we not to feare the dangers by night, or day; his truth shall bee our shield, and his Angels our guide. Thus if we loue him, will he deliuer vs; he will exalt vs, because we haue knowne his name. If the Lord bee our light and saluation, whom shall we feare? If he be the strength of our life, of whom shall wee be afraid? For in the time of trouble hee shall hide vs in his Tabernacle; in the secret place of his tent shall he hide vs, and set vs vpon a rocke. *Paul* therefore (in the person of the faithfull) challengeth heauen and earth, with all their force, and still resolueth, *That nothing is able to separate him from the loue of God.*

Gen. 12. 4.

Gen. 25. 1.

& 17. 1.

Psal. 91. 1. 3. 14.

&c.

Psal. 27. 1. 5.

Rom. 8. 38. 39.

Secondly, Gods word is so effectuell to comfort and recover vs in our greatest extremities, in respect of the nature, qualitie and vertue thereof, being the immortall seed, to beget vs againe to a liuely hope. *Of his owne will* hee *begat* he vs by the word of truth: And so it is called the word of faith and life, and that grace of God which bringeth saluation to all believers. It is full of heavenly wisdom, which all the aduersaries of Gods children are not able to resist. In it are contained all the promises of God, to comfort vs & confirme our faith. Notable perswasions to appease the troubled conscience, with most excellent examples (of all sorts) both persons and causes to encourage vs, euen a whole cloude of witnesses, companions of our faith, and patterns of our patience; in their variety of crosses and afflictions. Besides the most famous example of the

Reason 2.

By nature it is

comfortable.

1 Pet. 1. 23.

James 1. 18.

Phil. 2. 16.

Tit. 2. 11.

Luke 21. 15.

Heb. 12. 1. 2.

Author

- author and finisher of our faith, Christ Iesus himselfe; to whose sufferings wee must bee conformed; with whom (if we suffer) we shall raigne together with him. Now, hee for the ioy that was set before him, endured the Crosse, and despised the shame, and now is set at the right hand of the throne of GOD. There shall wee learne to put on the whole armour of God, that we may be able to stand against all the assaults of the Diuell, and quench all the fiery darts of the wicked: For without it we come naked and vnharneſſed (as Souldiers into the field) to fight.
- 2 Tim. 2.12. 1. Which doctrine must make vs very studious of Gods word, and diligently to search the Scriptures; as wee loue our safety and saluation; that so we may fight the good fight of faith, and lay hold of eternall life; to buckle about vs this armour of prooffe, which is able not onely to defend vs, but to foyle all our spirituall aduersaries; and their forces whensoever they shall assault vs. These weapons are not carnall, but mighty through God to cast downe holdes, and euery thing that is exalted against the knowledge of GOD, and will enable vs to wrestle; not onely against flesh and bloud, but against principalities and powers, against worldly Gouvernours, and Princes of darkenesse, yea, against all spirituall wickednesse in the highest places. This made our Prophet to say, *I reioyce at thy word, as one that findeth a great spoyle. In Gods word will I reioyce; in the Lords word will I comfort mee.* Let therefore the word of God dwell in vs plenteously, and that in all wisdom, to teach and admonish vs how to behaue our selues, and hold out in our greatest afflictions. Thus Christ got the conquest ouer Sathan and his temptations, who hereby was forced to forsake him; and so shall wee be sure by the shield of faith, and word of the spirit (which is the word of God) to quench all their fiery darts. The comfort of this Word made Peter to sleepe as soundly in the prison (bound with two chaines) as if he had benne at liberty in a Pallace. And Paul, and Sylas, to sing as sweetly after their imprisonment and beating, as in their greatest
- 17e 1.
- 1 Tim. 6.12.
- Ephel. 6.
- 2 Cor. 10. 4. 5.
- Psal. 119. 162.
- Psal. 56. 10.
- Col. 3. 16.
- Math. 4.
- Acts 12. 6.

greatest hearts ease, and liberty. And this made the Apostles to reioyce, *That they were counted worthy to suffer rebuke for Christs name.*

Acts 16. 33. 34.

25.

Acts 5. 41.

17th 2.

Secondly, it confureth and confoundeth all Epicures and Atheists, that scorne at God and all religion, that make a mocke at his word, and contemne his ordinance. *What profit is it (say they) to walke in his wayes?* They say to God,

Mal. 3. 14.

Depart from vs, we desire not the knowledge of the highest. Who therefore become desperate in their tryals and afflictions, being ready (for any comfort they can finde) to hang and murder themselues with *Iudas, Saul, and Achitophell.*

Iob 21. 14.

The delight hee had in Gods law kept him from perishing: whence we thirdly obserue,

That Gods law and word cannot simply profit vs except we take ioy and comfort in the same; we must first taste and proue the sweetnes thereof, we must before-hand finde out and feele the vertue thereof; as of our foode and phisicke, before it can strengthen our hearts, heale, cure and recover vs from the maladies and miseries of our afflicted estate.

Doctr. 2.

Gods word cannot be profitable, except first it be comfortable vnto vs.

When wisdom eintreth into thy heart, and knowledge delighteth thy soule, then (and not before) shall counsell preserve thee, and vnderstanding shall keepe thee, and deliuer thee from the euill way, and from the man that speaketh froward things, &c. When we once delight in the law of the Lord, and exercise ourselves therein day and night, then shall wee flourish like the planted trees by the riuers of water, that are fruitfull in due season, whose leaues shall neuer fade in any drought of danger.

Prou. 2. 10. 11. 12.

Psal. 1. 2.

Then (I say) whatsoever wee doe and take in hand shall thrive and prosper. So that if wee will haue comfort in our afflictions, wee must first finde comfort in the ministerie of the Word, for there is true ioy and peace to be found, there is life and saluation (as before was said) the sweet promises of God, faith, grace, spirituall strength, and every good thing offered vnto vs.

GODS Church with the holy ministerie thereof, is CHRISTs Garden of pleasures, wherein hee banqueteth with his Elect: euen hee which is the fountaine

Cant. 4. 12-15.
& 5. 1.

fountaine of the Garden, (the true and onely head of all particular Christian Churches,) *The Well of living waters, and the spring of Lebanon.* Hither he commeth to eate his pleasant fruit. This onely true and Christian Church (being his sister and Spouse) is as a garden enclosed, as a spring and fountaine sealed vp, not onely sufficient to refresh it selfe in all the parts, as beds and plants, but strongly fenced against all strangers, enemies, and annoyances, that may hurt or hinder the flourishing estate thereof. Hither Christ commeth to make merry with his friends, and to banquet with his beloued; there hee gathereth his myrrhe with his spices there he eates the hony-combe with his hony, and drinketh his wine with his milke, delighting himselfe with the sweet, pleasant and profitable fruits that the children of God doe yeeld vnto him. Euen as one in gathering most sweet smelling hearbes, and spices; or eating hony, or drinking the best wine and purest milke (by which no doubt he meaneth, the word of God, and doctrine of the Church;) Here Christ sollaceth himselfe (as the good Gardener) with the diuersity of his plants, and variety of flowers, which himselfe (with the borders thereof) hath trod our, planted and watered. And the faithfull againe refreshed, comforted, and furnished with his graces, grow still in spirituall strength against all temptations. Now, the reason why the word of God cannot profit vs without delight, is.

Reason. 1.
Comfort and
loue to Gods
word procure
liking and dili-
gent hearing,
and so by gods
blessings, faith
and obedience.
Rom. 10. 14.

Reason 2.
Gal. 5. 6.
1 Cor. 13. 7.
Gen. 31. 39 40
41.

Because that comfort and liking prouoke and procure mento bee diligent in hearing, and diligent hearing (by Gods blessing) begetteth faith, and faith bringeth vs assurance of Gods loue and protection; the euidence and certainty wherof, are the infallible promises of God, which are *Yea, and Amen.*

Againe, Loue supporteth our labour, and setteth our faith aworke: *It suffereth all things, it belieneth all things, it hopeth all things, it endureth all things.* Iacob louing Rebell, serued wise seauen yeares for her sake; neither the heate of the day, nor the frost of the night, nor the breaking of his sleepe;

leepe; no danger, losse, or crosse, could driue him our. So the *Israelites* toyled and trauelled many miles to the Temple, hungry, weary, and thirstie, they going through the vale of *Baca*, make Wells therein (contented to refresh themselves with the raine that filled their pooles in so barren a Wildernesse) and thus they went from strength to strength till they appeared before the Lord their God, in their long desired *Syon*. And what was the reason hereof that they still proceeded without any interruption? euen this was the reason: *O Lord of hostes, how amiable are thy Tabernacles! Our soule longeth and fainteth for thy Courts, our heart and flesh reioyce in the living God. Blessed are they that dwell in thy house, and in whose hearts are thy wayes: for the Lord our God is a Sunne and shield vnto vs,* (the Author of all good things, and the deliuerer from all euill.) *He will giue grace and glory, and no good thing will hee with-hold from them that are sincere: Therefore, O Lord of hostes, blessed is the man that trusteth in thee.* We see that euery action without affection is laborious and toyle some, and none euer soundly profited by the word, and holy ministry thereof, that delighted not in the same.

Which poynt serueth to stirre vp our loue and liking of Gods truth, to raise vp our dead affections, and to cause our dull senses more earnestly to imbrace the same, and to set before our eyes the best examples for imitation and practise. And that we may be perswaded the better, for the performance of this dutie; let vs briefly consider the singular fruits and effects of Gods word, which we ought so worthily to affect. Gods law and word is perfect of it selfe to conuert our soules from sinne, and Sathan, to God and godlinesse, Heauen and happinesse. His testimonie is sure, to giue wisdom to the simple. *The statutes of the Lord are right, and reioyce the heart: The commandement of the Lord is pure, and giveth light to the eyes: The feare of the Lord is cleane, the iudgements of the Lord are truth, and righteous altogether: By them is thy Seruant made circumspect, and in keeping of them there is great reward: And therefore they are* *more*

Psal. 48.

throughout.

Pse 1.

Psal. 119. 8. 9.

10. 11.

- more to be desired then gold, yea, then much fine gold; sweeter also then hony, and the hony combe. Gods word is the meanes for young and old to redresse their wicked wayes; a Counsellor to aduise vs, a guide to direct vs, a lanthorne to our feete, a light to our pathes; a resoluer of our doubts, a sweetening of our afflictions, able to reuiue vs being dead: Therefore (saith Dauid) *I will delight in thy statutes, and I will not forget thy word. The law of thy mouth is better vnto mee then thousands of gold and siluer. O how loue I thy law? it is my meditation continually. How sweet are thy promises vnto my mouth?*
- Yea, more then honie vnto my taste. Thy testimonies haue I taken as an heritage for euer (no earthly thing being comparable to them) for they are the ioy of my heart. They that know thy law shall haue great prosperity, and they shall haue no hurt. Keepe them and doe them (saith Moses) for this is your wisdom and vnderstanding in the sight of other people. Who shall say, onely this people is wise; and what Nation is so great, that hath ordinances and lawes so righteous? Therefore take heede to thy selfe, and keepe thy soule diligently. Let not these things depart out of thy heart, all the dayes of thy life, but teach them thy Sonnes, and thy Sonnes Sonnes. Hence proceedeth all blessings from Heauen and Earth, vpon man and beast, Corne and Cattell, Wine, Oyle, or what can be desired. For Godnesse hath the promise of this life, and of the life to come. If we seeke the kingdome of God and his righteousness, all other things shall be ministred vnto vs. This is the best part and most necessary duty that caused Marie to be preferred before Martha, for setting all other things aside, to come sit at Iesus his feete, to heare his word. This Pearle must be purchased with all we haue; all other things are but drosse and dung, in respect of the excellent knowledge of Christ Iesus our Lord. Therefore wee must not onely heare, and reade, and meditate, but by all possible meanes encrease our loue, liking, and delight, to the holy ministry of Gods word, longing and thirsting after it (with Dauid,) *As the chased Hart brayeth for the Riuer of water; so to haue our soules pant and thirst for the liuing God, and word of**
- life
- Psal. 119. 9. 19.
35. 105.
- Psal. 119. 16.
72. 97.
Verse 103.
- Verse 111. 165
- Deut. 4. 6. 8. 9.
- & 7. 12. 13. 14.
& c.
- 1 Tim 4. 8.
Mat. 6. 33.
- Luk. 10. 41. 42.
Math. 13. 44.
45 46.
- Phil. 3. 8.
- Psal. 42. 12.

life, not so much to labour for the food that perisheth, but for the meate that endureth to everlasting life. Thus every good Christian must whet the appetite of his soule to delight in Gods law, by conference, meditation, hearing, reading, praying, preaching, and daily frequenting of all holy assemblies. *I was glad when they said unto me, we will goe to the house of the Lord:* So was it prophesied of the Christian Church, that many people should goe and say, *Come, let us goe up to the mountaine of the Lord, to the house of the God of Jacob: and he will teach vs his wayes, and we will walke in his pathes. Who are these that flie like a cloud, and as Doves to their windowes?* Noting not onely the greatnesse of the number, but diligence and zeale of such as should come to Christ, and receiue his doctrine. And Christ said, *That from the time of Iohn Baptist hitherto, the Kingdome of Heauen suffereth violence, and the violent take it by force. Thus, the zeale of Gods house should eate vs vp.*

Which serueth also to confute and reprove all such as are backward and carelesse in this necessary dutie, being idle and vaine in their excuses or reasons, to hinder their zeale and loue to the world: any feare, the least danger, and worldly businesse doth put them off; there is a Lyon in the way, they shall be had in derision, or called into question for their forwardnesse, or at least be censured for hypocrites: Some haue their Oxen to prooue, their Farme to see, their Wife to marry; all these yet are invited to come to the Feast, though vnworthy of the same; therefore God will fill his house with any others then with such, euen those that sit in the high way, and vnder hedges; the most basest and vilest of men shall enter before them, and be saved; euen whores and Harlots shall sooner be receaued, then those that seeme children of thy kingdome. *God will raise vp to Abraham sonnes of stones, rather then these viperous serpents shall haue the name of his seed.*

Againé, many Atheists say, *It is in vaine to serue God, and what profit is it that wee haue kept his commandments?* and that wee haue walked humbly before the

Use 2.

Prou. 22. 13.

Psal. 119. 51.

& 69. 7. 11. 12.

Luke 14. 18. 19.

20. 13. 14.

Mat. 21. 31. 32.

Mat. 3. 9.

Mal. 3. 14. 15.

16. 17.

Mal. 3. 14. 15.

Iob 13. 12.

Iob 13. 12.

Iob 11. 14. 15.

16. 17. 18.

Ier. 20. 7. 8. 10.

Ezek. 33. 30.

31. 32.

See verſes 29.

33.

Mat. 7. 6.

Mat. 8. 33. 34.

Text.

Doctr. 4.

The ſtrongeſt
Chriſtians are
not able of

Lord of hoſtes? Therefore they count the proud bleſſed, even they that worke wickedneſſe are ſet vp, and they that tempt God, yea, they are deliuered. But the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and thought vpon his name. They ſayd alſo vnto God, Depart from vs, for we deſire not the knowledge of thy wayes. Who is the Almighty that wee ſhould ſerue him? And what profit ſhould we haue, if we ſhould pray vnto him? But let the counſell of the wicked be farre from me (ſaith Iob,) who eſteemed of the words of his mouth more then his appoynted foode. And as for thoſe, and ſuch like Atheiſts, God will diuide their liues in his wrath, They ſhall be as ſtubble before the winde, and as the chaffe that the ſtorme carryeth away. So euery one derided Ieremie, and daily ſcorned his miniſtery, The word of the Lord was made a reproach, & daily they mocked him. All his familiars watched for his halting, ſaying, It may be he is deceiued; but his perſecutors ſhall be overthrowne, and not preuaile, and their euerlaſting ſhame ſhall neuer be forgotten. So they talked of Ezekiel, in deriſion, by the wals, in the dores of their houſes: Come, I pray you, & heare what is the word that commeth from the Lord; So, they came and ſit before him, and heard his words, but they will not doe them; for with their mouths they make ieſts, and thou art vnto them a ieſting ſong: But then ſhall they know that I am the Lord, when I haue layd the Land deſolate and waſte, becauſe of all their abominations that they haue committed. And when this commeth to paſſe (for loe it will come) then ſhall they know that a Prophet hath bene among them. But Pearles are not to be caſt among Swine. And ſuch Gaderens are more worthy and meete to haue the company of diuels, then the preſence of Chriſt, and preaching of his word.

I had periſhed in my afflictions, except they law had bene my delight.

We may learne alſo from hence, that the beſt men and excellenteſt Creatures are not able of themſelues to ſtand, and continue vpriſht in their tryals and temptations, without

without GODS (speciall providence and prouision in the meanes. *David*, a man after Gods owne heart, possessed with his spirit, and hauing a large portion of his grace, was yet ready to perish in his afflictions, had he not bene supported: Nay, *Adam* himselfe, in his innocency created most excellently, according to Gods owne image, had no sooner entred into *Eden*, (that Garden of pleasures, and Paradise of happinesse) but sodainely forfeited his estate by Sathans temptations. Who can but admire the fearefull fall of *Solomon*, wanting neither wisdom nor wealth, nor any meanes else (as one would haue thought) that God or the world could affoord him? yet see whither he was falling, euen to the gates and gulfe of hell; from whence he had neuer returned, had not the hand and powerfull arme of God retyred and reclaimed him, by an extraordinary conuersion and repentance. But come wee from Men to Angels, when GOD had once left them to themselves (though their condition with other Creatures was incomparable) could not yet keepe their standing and estate; but fell from Heauen to Hell, and so of heavenly Angels became infernall Diuels. But to come to the tryall of afflictions (which is more proper to this place) how soone are the best men crushed and broken with the burden thereof? and who is able to beare off the blowes of Gods displeasure? *Iob* was valiant in his sufferings, and very patient for a time. Yet marke how wonderfully he is distempered in his passions, and taketh on? Cursing the day and night of his conception and birth, with the Mid-wife and Messengers, yea, all the Instruments, helpes, and meanes of his comming into the world. *Why dyed I not in the birth? Why perished I not when I came out of the wombe? Why did the knees preuent mee? And why did I sucke the breasts? Why was I not hid as an untimely birth? either as infants that haue not seene the light? For my sighing commeth before I eat, and my roarings are powred out like water. The arrowes of the Almighty are in me, the venom whereof doth drinke vp my*

themselves to
stand vnder
their crosses,
without Gods
assistance.

1 Sam. 13. 14.

Gen. 1. 7. 2

& 1. 8. 9.

Gen. 3. 6. 7. 17.

18.

1 Kings 1. 20

the 10 verse, &

9 chapter

throughout.

2 Pet. 2.

Iude verse 6

Iob 14. 44:

Iob 3. to the

end.

Iob 6. 4. 11. 12.

Iob 7.12.

spirit, and the terrors of god fight against me. What power haue I that I should endure? Is my strength the strength of stones? or is my flesh of brasse? Am I a sea, or a Whale-fish, that thou

Iob 10.9.

keepest mee in ward? Remember (I pray thee) that thou hast made mee as the clay; and wilt thou bring mee to dust againe? Who can expresse Davids distractions and fearefull convulsions (as it were) both in body and soule, able to haue diuided both of them from God, had not his grace prevented him, and his powerfull spirit preserved him? Every where (in the Psalmes) we may see the anatomy of his and the best mans frailty, in their afflictions.

Reason 1.
God manifesteth his strength, by our weaknesse.

Thus God doth manifest his own strength by our weaknesse, and his vchangeable condition, by our variable disposition, who (the best of vs) are not able of our selues to stand vpright in the day of our trials, without his helping hand, power, and speciall providence vnder-prop vs.

Reason 2.
By this he sheweth his priuiledged power, and vchangeable nature.
Exod. 3. 14.
Acts 17. 25. 28.
Psal. 102. 27.

This is Gods priuiledge and souerainty, who onely hath this name and nature (*I am*), to shew his being of himselfe, and vchangeable essence, and to let vs know, that all his Creatures haue not onely their being, but their standing and vpholding by him that onely is, and so constantly abideth, without fainting or failing euermore.

Reason 3.
He humbleth vs by our infirmities, that we may only relye vpon his strength and might.

Againe, by this meanes God doth beat downe our pride, that so blindeth vs in our owne conceits, to thinke so highly of our strength and estate. God therefore will proue vs by afflictions, that we may know our selues, our faith, our strength, and chiefeft of our man-hood; that so finding out our weaknesse, wee may onely and wholly relye vpon his strength and might.

Reason 4.

Which lesson may teach vs the excellent vse and profit of afflictions, sent vnto vs as instructions, to learne vs to know our selues in our best strength and state, to beat down our pride, and to teach vs true humility, to trust onely in the Lord, and to distrust our selues, and all other means whatsoeuer they be without him.

Also,

Also it maketh much for our consolation in our greatest distresse, when all outward meanes and helps shall faile and forsake vs; that yet we raise and rouze vp our selues (through the affiance wee haue in G O D, and the strength of his might) knowing the supply of his grace to be sufficient for vs at all assayes; who still manifesteth himselfe to be the strongest in our greatest weaknesse: and that when there is no other hand or helpe to relieue vs, yet he himselfe with his own right arme is able to saue vs, and to provide such meanes as shall bee sufficient to comfort vs in our greatest assaults.

Pse 1.

2 Cor. 12. 9.

Thus much of *Dauids* confession. Now followeth his resolution. The second part of the text.

I will neuer forget thy precepts; since they kept me from perishing in my afflictions, and ministred such toy and comfort vnto mee, not onely refreshed but reuiued and quickened me (being as good as dead in my owne apprehension: For this cause I resolute neuer to forget so comfortable and powerfull meanes of my recovery. From whence we may learne.

That it is the dutie of every Christian, still to remember the meanes of their comfort and deliuerance from their former troubles and afflictions, & so to manifest their loue and care for the vse and respect of Gods ordinances, not onely for the time past, but also for the dayes to come. As he that hath bene cured of an olde disease. and healed of a wound; will hardly forget the receipt and plastrour. *Dauid* hauing formerly found that the comfort of Gods word had kept him from perishing, had quickened and reuiued him (being as good as dead in his owne iudgement and sense) resolueth neuer againe to forget Gods precepts: So he telleth vs how he was disquieted, and found no rest, how his very bones consumed, how he roared all the day, vntill he confessed his sinne (which was the cause thereof.) *Then I acknowledged my sinne, neither bid I my iniquity: for* Doctr. 5. We must remember the ancient meanes of comfort & deliuerance, if we will be eased in our present miseries.
I thought I will confesse against my selfe my wickednesse, vnto the Lord, and thou forganest the punishment of my sinne. There-

Psal. 32. 3. 4. 5.

1 Sam. 17. 37.

Psal. 4. 1.

Reason. 1.

We are still
subiect to the
like tryals and
afflictions, and
therefore must
remember the
ancient reme-
dies.

fore shall every onethat is godly (in like case) make his prayer vnto thee, in a time when thou mayest bee found; (for then is God neereſt vnto his children when their troubles are the greateſt;) ſurely in the floods of great waters they ſhall not come neere him. So, going into the field againſt *Goliath*, he remembreth how God deliuered him from the Lyon and the Beare, and ſo ſtill reſolueth to hope for helpe and deliuerance at gods hand, and he prayeth to God to haue mercy vpon him, and to harken vnto his prayer, who heretofore had heard him in his diſtreſſe, and ſet him at liberty.

Now, the reaſon why we muſt remember the meanes of our deliuerance, together with our former diſtreſſed eſtate is, becauſe we are ſubieſt againe to fall therein and may ſtill haue need of the old receipt: as thoſe that fall againe into the ſame diſeaſe, as they haue their relapſes, ſo they muſt haue the ſame remedies. He that is well may and will be ſick againe; he that is healed may be wounded againe, or at leaſt haue his ſore to ranckle and breake out againe therfore the prouident patients record their receipts, and reſolue to vſe them as occaſion ſerueth.

Reason 2.

There are no
receipts more
ſafe then thoſe
that haue bene
proued.

Secondly, no new preſcription can proue ſo ſafe and ſure as thoſe that are experienced, ſuch for the moſt part are voyde of danger, and infallible. And as he is worthily accounted the beſt Phyſition, that recovereth moſt patients, and he the ſkilfulleſt Surgeon that healeth moſt dangerous wounds: So that phicke, that poſion, that plaiſter (by which ſicke and ſore men haue been cured, healed, and reſtored) is moſt worthy to be regiſtred and recorded: Such receipts (I ſay) are moſt pretious, that haue been proued, and will not likely faile.

Reason 3.

That we
ſhould remem-
ber them, they
are written and
regiſtred to
our hands.

Thirdly, that we ſhould remember theſe comfortable meanes and remedies to eaſe vs in our trials, and to keepe vs from deſpaire, they are written & regiſtred to our hands in Gods booke; as alſo to confirme our knowledge, practice, and obedience in and for the holy vſe thereof, they are commended vnto vs by Gods word, they are vrged and
applied

applied for that purpose in the holy ministry thereof. So is the patience of holy *Iob*, by Saint *James*, *You have heard* James 1. 11. (saith he) *of his patience, and what end the Lord made: And whatsoever things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures, might have hope.* And as the same infirmities, sickness, and maladies both of body and soule, doe still remaine to mortall men: So the same wholesome receipts, meanes and medicines, with the same Physitians hand and manner of recovery, are still commended in Gods word, to all the faithfull for their vse.

Which serueth for the instruction of every Christian, to be a studious obseruer of Gods word, and diligently to search out the most comfortable and commodious vse of the Scriptures; both for their knowledge and obedience; to cast the eyes of their minde and vnderstanding vpon the best examples of Gods Saints and Children, that there are propounded for their vertues and infirmities, both to helpe and heale them in the like condition: So when we fret and chafe (as *Dauid* did) at the prosperity of the wicked; wee must learne with him to see our folly, and goe to Gods Sanctuary and obserue the end of such like sinners; and so bee comforted and confirmed from falling away from God, or following their wicked course. To cure our owne stubbornnesse and rebellions, we must not (with the vnbelieuing *Israelites*) harden our hearts, or tempt the Lord in our troubles: neither lift vp our selues with *Pharaoh* in such variety of iudgements to haue our hearts harder and harder, and so to strue against our Maker; which is the high way to increase his plagues, and bring vs to destruction, but rather be humbled, and tremble at his word, with melting hearts, and not still to exasperate the Lord, and sharpen his face against vs, but rather (while it is called so day) to heare his voyce, and be reclaimed.

This also reproveth all such as are so mightily distracted and dis tempered in their troubles and afflictions, that grow so violent & outrageous in word and deed, and fall to be de-

- separate, they say they are weary of their lives, they cannot tell what to do; they would pardon them that would ridde them out of the way, most truly discerning Sathans censure, (which to holy *Iob* and Gods children is nothing but a slander) they cease from blessing God, and fall to blaspheme him to his face. Therefore Gods children must be warie from yeelding to such infirmities, to which they are also subiect, and pray for true patience, whereby they may possesse their soules, and for a true and a lively faith, whereby they shall be able to overcome the diuell, the world, and the flesh, and get the conquest over themselves, and such vnuly affections. If they search the Scriptures, they shall see a cloude of Witnelles; who by the shield of faith, and sword of the spirit, haue fought the fight, and got the conquest in their greatest feares and doubts. *Thus God hath comforted vs* (saith *Paul* of himselfe, and the faithfull) *that we may be able to comfort them which are in any afflictions by the comfort wherewith we our selues are comforted of God.* Let vs remember the time past (with *Dauid*) and thinke vpon all his wondrous workes. We must not bee carelesse, and cast away the medicine when once we are healed, for the time of our olde disease, and sores, may come againe; but still write in our note-Bookes such soueraigne receipts, and approved remedies, to remember afresh when our infirmities newly assaile vs: At such a time I prayed, and was deliuered from the pricks of the flesh: from such and such buffetings of *Sathan* did the Lord defend me; therefore will I pray againe being newly assaulted. Such a day and yeare I humbled my soule by fasting and prayer, and was saued from such a iudgement. At another time (in my melancholy moode, and the strong temptations and delusions of *Sathan*) I conferred with godly men, and diligently resorted to holy assemblies, and this relieued and restored me: I will neuer therefore forget this comfortable meanes, but will for euer remember them; yea, daily practise them vpon euery good occasion, and iust respect. Thus good things must be pondered with blessed *Mari*, and not onely conceiued,

Iob 1.9.11.

Luke 21.19.

1 Pet. 5.9.

James 4.7.

1 Iohn 5.4.

2 Cor. 1.4.

Psal. 76.5.7.

2 Cor. 12.7.

Luke 2.51.

ued, but readily brought forth against the sting of neede.

Such treasure of heavenly store must heedfully be looked

vp in the treasury of our soules, and bene hid by promise

within my heart, that I might not faile against them.

wisedome counselleth to hide his commandements within

vs, and to keepe them in the midst of our hearts. And the

Apostle exhorteth vs not to let them slippe out of our

minde; or not to haue our soules, as crazed vessels, recei-

uing much, and holding nothing.

Where the Prophet seemeth to distinguish betwene

law and law, precept and precept, word and word; saying,

Except thy law, thy precepts, and so in the rest of the

Psalme, thy word, thy iudgements, thy statutes, thy cere-

monies, thy commandements, &c. 19. d. They, and they

onely doethis, and that, and euery thing: They and none

other haue this vertue and operation of comforting, con-

uerting and sauing.

This may teach vs that Gods word alone, and no other,

ioyeth the heart in affliction, reioyeth the soule in temp-

tation, and quickeneth and reuiueth vs in the greatest ex-

tremities and distresses. Moses, speaking but of the law

and commandements deliuered from God, inforceth obe-

dience to the same, in telling them that it is the word of

Life; that it setteth before them life and death; life to the

obeyers, death to the breakers. And Paul calleth the Go-

spell *The word of life*, which indeed quickeneth vs by faith,

in beleeuing the promises, when the law (for want of o-

bedience) slayeth vs; therefore he preferreth *the righteousness*

of faith, before the righteousness of the law, which is a kil-

ling letter to vnregenerate men: when the Gospell (to all

belieuers) becomes a quickening spirit. *This is the word that is*

able to conuert our soules, which is mighty in operation, & shar-

per then any sword. The weapons of our warfare (which we

fetch from hence) able through God to cast downe strong

holds; & euery high thing that is exalted against the know-

ledge of God, and to bring into captivity euery thought

to the obedience of Christ. The powerfull preaching

whereof

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

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Psalm 119.

Psalm 119.

Psalm 119.

Psalm 119.

whereof is *The power of God to salvation to all that beleeue.*
 Rom. 1. 16: This forceth the very infidell (through the working of
 1 Cor. 1. 18. Gods spirit in the heart) being rebuked in holy assemblies,
 2 Cor. 14. 24. to fall downe on his face and worship God, and plainly
 Iohn 11. 43. 44. to acknowledge that God is in his messengers. This power-
 full word of Christ raised *Lazarus* from the graue of cor-
 ruption, and is able to reuiue vs being dead in our sinnes,
 and to raise vs from the death of sinne, to the life of righ-
 teousnesse.

Thereasons why Gods word (in the holy ministerie thereof) is of such efficacy to quicken vs, are the same with doctrine the second.

It is the Instru-
 ment by which
 he worketh &
 effecteth his
 purpose and de-
 cree.

Heb. 1. 2. 3.

Iohn 1. 2. 48.

Math. 10. 14.

Luke 10. 16.

vs 1.

Rom. 10. 14.

Acts 5. 39.

Iohn 12. 44.

vs 2.

Besides, Gods word is the speciall instrument by which he worketh and effecteth his purpose and decree. By his word he created all things, and by his word they are vp- holden and preserued: By, and according to his word, he sauerh and condemneth, disposeth and ordereth all persons and actions, yea, all creatures, with their motions, referring them to their ends appoynted, and making them all to serue his glory. God and his word are in a league vnsepara- ble, he neuer crosseth it, being his good will and pleasure. He that heareth it, and the messengers thereof, heareth him, and he that despiseth it, and them, despiseth him; where it is not receaued, he accounteth himselfe reiected.

Which serueth, first to teach vs to honour God in this his high and incomparable ordinance, to yeeld obedience to his will revealed in his word, if we will not be accounted as rebellious against him. If we will not effectually heare in the holy ministry thereof, we cannot beleeue; if we be- leeue not, we cannot be saued. If we contemne and despise it, it shall be our iudge at the latter day. Hee that resisteth it, striverh with his Maker. Without the comfort of Gods word, we must needs perish in our afflictions; if Gods pre- cepts quicken vs not, we are but dead and damned.

This word considered in the properties, power, and wonderfull effects thereof, sheweth vs also the difference betweene is and the lawes of mortall men, their doctrines and

and traditions, their commandements and inventions. This word alone is the rule of faith, and the resolver of the conscience: All other humane devices are but as straw and stubble, yea, drosse it selfe to the purest gold. This hath beene tryed to the vermost in the furnace, and is still more glorious. *The turning of mens denises are but as clay. Should not a people enquire at their God? To the law, and the testimany (for shame) if they speake not according to his word, it is because there is no light in them. And Jeremie reproacheth those that say they are wise, Ye have cast away the word of the Lord, and what wisdom is in you? Therefore the Prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully. What is the chaffe to the IVbeate? Is not my word even like a fire (saith the Lord) and like a hammer that breaketh stones, &c. See more in the vles of the first doctrine.*

1 Cor. 3. 12.

Psal. 12.

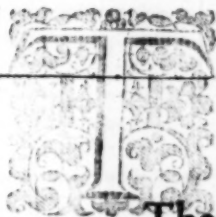
Esay 29. 16.

Esay 8. 19. 20.

Ier. 8. 8. 9.

Ier. 23. 28. 29.

The end of the first Sermon.



The

misery in times past : Secondly, the meanes hee vsed for *Deliverance*, his deliuerance : Thirdly, the fruits and effects thereof. His misery is enlarged: 1. In regard of the place being a *low dungeon*: 2. In regard of his condition, hee *sighed and sorrowed*, he was full of feare, and in danger of his life. The meanes which he vsed was *Prayer*: which is commended; 1. For the faithfulness: 2. For the feruency thereof: For the faithfulness, he called vpon God alone, and grounded his prayer onely vpon his name and power: For the feruency of his prayer, he saith, hee called, cryed, sighed and sorrowed: 3. The fruits and effects of his prayer are noted, by these circumstances: 1. God heard him: 2. Hee drew neare, manifesting his care and prouidence towards him in the meanes: 3. He freed him from feare, maintained his cause, and redeemed his life from the danger of death.

The summe is, that as God heretofore had heard and deliuered him in, and from such great dangers and distresse, so he would still heare, helpe and deliuer him, and his afflicted Church, in sauing him, and redeeming him, and it, from their so great present dangers and afflictions. *Summe.*

Being in the low dungeon destitute of all worldly helpe, hee called vpon the name of the Lord: Teaching vs *Text.*

That true faithfull prayer and inuocation of Gods name, *Doctr. 1.* is a most soueraigne means & remedy for comfort and deliuerance, in and from our greatest distresses, when all other helps doe faile vs, this will serue our turne, and is the onely refuge of all Gods children. *I looked vpon my right hand, but there was none that would know me; all refuge failed mee, then cryed I to the Lord, and sayd, thou art my hope.* *Prayer is the most soueraigne meanes of help in our greatest dangers.* When the snares of death compassed me, and the griefes of the graue caught me, when I found trouble and sorrow, *Psalm 116. 3. 4. & 107. & 111.* then I called vpon the name of the Lord, saying, *I beseech thee O Lord deliuer my soule.* *Psalm 142. 45.*

The reason hercof is, that God hath commanded and ordained it so to be. *Call vpon me in the time of thy trouble, so will I deliuer thee, and thou shalt glorifie me. Come to me (saith Christ) all that trauaile and are laden, and I will ease you.* *Reason 1.* It is gods commandement & ordinance to relieue vs. *Psalm 50. 15.*

He

Mat. 11. 28.

Psal. 91. 15.

Reason 2.

God is the reuenger and defender of his, who being called vpon will heare & helpe.

Pl. 94. 1. 2. 3. 22

& 9. 4. 9. 13. 18.

Psal. 101. 12. 14.

17. 18.

Use 1.

Acts 12. 5.

James 5. 13. 17.

Exod. 17. 11.

Hosea 12. 3.

Rom. 15. 30.

Psal. 106. 23.

Use 2.

1 Tim. 4. 5.

Use 3.

Esay 38. 14.

Psal. 55. 2.

1 Sam 1. 13. 15.

Hee shall call vpon mee, and I will heare him : I will be with him in trouble, I will deliuer him, and glorifie him.

Secondly God is the iudge, reuenger, and defender of all his that suffer wrong; he heareth all causes and controuerfies, defendeth the cause of the widdow and fatherles; he sitteth in the throne and iudgeth right. *O Lord God the auenger, exalt thy selfe clerely, exalt thy selfe thou iudge of the world: How long shall the wicked triumph?* and so he concludeth that God is his refuge and rocke of his hope.

The vse hereof is, to make vs seruent and forward in prayer. *Is any man afflicted; let him pray: for the prayer of a righteous man preuaileth much (if it be seruent:)* heauen and the care of God is open to him. When *Moses* held vp his hand *Israel* preuailed; That the *Israelites* might see that his hand had a greater stroake in the fight, then all theirs, the successe must rise and fall with it. Therefore we must wrestle, with *Jacob*, who by his strength had power with God; and strue with *Paul*, and stand in the gap with *Moses*.

Secondly, it condemneth all such as contemne this ordinance, and doe not preferre this meanes before all other: without which (indeed) all other actions and instruments are vnholly and vnprofitable; as Chariots, Horsenemen, Money, Bread, Physicke: which most excellent ordinance of God is yet least and last thought vpon by many: For if men or diuells can sted them, they will not be beholden vnto God; when it is too late then will they send for the Priest (as their Prouerbe is,) yet so will infidells doe, Yea, *Pharoh* himselfe, with *Abab* and the greatest *Atheists*.

Thirdly, it maketh for the consolation of Gods children, that their case cannot be desperate, or themselves destitute of helpe. If they can but call and cry vnto God; if they can but sigh and groane; though they can but chatter like a Swallow with *Ezekiah*, make a noyse in their prayers with *Dauid*, and but euen moue their lips with *Hannah*, it is sufficient if thy soule bee powred out with hers; for God knoweth the meaning of the spirit, which likewise

likewise helpeth our infirmities. So that when Gods children are in any danger, faith doth accompany them: and moueth them to prayer, and in praying they are still more seruient: they can neuer be brought so lowe, but they can cast their eyes to Heauen. When they haue none other to deliuer them, they can deliuer themselves by faithfull prayer: So *Jonah* was heard out of the Whales belly, *Dauid* out of the Lyons denne, *Moses* at the red Sea, *Dauid* out of the deepe, all these wonderfully perplexed, and ouerwhelmed (with outward sorrowes) yet heard and deliuered by faithfull prayer.

Rom. 8. 26. 27.

Jonah 2. 1.

Dan. 5. 22.

Exod. 14. 25.

Psal. 130. 1.

He onely called vpon Gods name in the dungeon.

Text.

True and faithfull prayer must be made and directed to God alone; *Thou that hearest the prayer, to thee shall all flesh come.* Whosoeuer calleth vpon the name of the Lord shall be sau'd. For this is Gods commandement, with his promise annexed, that we call vpon him in our troubles, and he will helpe vs. *Aske, and you shall haue,* (saith Christ,) *seeke, and you shall finde, knocke, and it shall be opened vnto you.*

Doftr. 2.

God alone must be prayed vnto.

Psal. 62. 2.

Isa. 1. 38.

Rom. 10. 13.

Reason 1.

Psal. 50. 15.

& 91. 15.

Math. 7. 7.

It is a part of Gods worship and seruice: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* In the dayes of *Enosh* sonne of *Seth*, men began to call on the name of the Lord; that is, they began to be religious, and professed the same, by calling on Gods name. Therefore God vpbraideth *Iacob* for not calling vpon him; and saith, *Israel* had wearyed him in not performing this seruice, and going to other.

Prayer is a part of Gods worship, proper vnto him.

Reason 2.

Mat. 4. 10.

Gen. 4. 26.

Isay 43. 22.

Reason 3.

To pray to any Creature is without warrant.

Rom. 14. 23.

Isay 63. 16.

Vse 1.

Again to call vpon creatures, is without any warrant; and whatsoeuer is not of faith, is sinne; and it croisseth the practise of all Gods Saints: doublelesse thou art our father though *Abraham* be ignorant of vs, and *Israel* know vs; not, yet thou O Lord art our father and our redeemer, thy name is for euer.

Which doctrine serueth to direct vs to God alone in our prayer and supplications; being according to his word and will, a worship which is proper vnto him, and which herequireth at our hands, a most safe warrantable course,

Still

Mat. 6. 9.
Iohn 16. 23.
1 Iohn 5. 14.

still practised in Gods church, agreeable to the forme of Christs prayer, (a most perfect patterne for vs to follow;) and Christ himsele doth assure vs, that *whatsoever we aske the father in his name, he will giue it vs*: as S. Iohn saith, *we aske it according to his will.*

Use 2.

1 Kings 18. 46.

Ier. 44.

It likewise confuteth all pagans and papists, which cry to their *Baal* from morning to eueing, roaring like beasts; that pray to angels and Saints and other creatures; that offer so many sacrifices of praier and praise to the Queene of heauen, deuising (I know not how many) Litanies and Dirges to He-Saints, and Shee-Saints, with the multitude whereof they haue stuffed their Kalenders, till their be no roome; and to fill vp their accompt haue canonized and inuested a number of Traitours to God and their gouernours, in time past; who more iustly may be placed in hell, then haue the meanest roome in heauen: yee these be their goodly intercessours, that must haue their prayers.

Text.

I called vpon thy name : As one acquainted with Gods power, he dependeth alone vpon his prouidence and protection. Obserue againe from hence :

Dott. 3.

Faithfull prayer
is alwaies accompanied
with effectuell
knowledge of
Gods name
and power.
Heb. 11. 6.
Psal. 9. 10.
Prou. 18. 18.

That true and effectuell prayer, is and must be grounded vpon the assured knowledge of gods name and power: Therefore he that will come to God (saith the Apostle) must beleue that God is, and that he is a rewarder of them that seeke him. *They that know thy name* (hauiing experience of thy grace and might) *will put their trust in thee: for thou Lord hast not failed them that seeke thee.* The name of the Lord is a strong tower, the righteous runne vnto it, and are exalted: being beaten from their standings (as poore souldiers in the field) yet the name of the Lord is their sure defence and onely refuge. *David* assuring himselfe of Gods protection, and resting vpon his name and power, secureth himselfe against all assaults, as one that is in the strongest castle and surest hold; he dare come forth into the field and challenge all his foes: when once he hath got the Lord to be his shield and buckler, then *Abraham* neede

Psal. 18. 2.

Gen. 15. 1.

not

R. 2.

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worthy of their companie. Ioyne to these *Abraham* for his vncertaine dwelling : *Dauid* for his manifolde enemies : *Iob* for inward and outward miseries of all sorts. All these with the rest, whose pilgrimage is ended, and many that now liue and still remaine to the worlds end, must goe the same high way to Heaven, drinke of the same whip and bitter cup. All kinde of crosses and calamities attend vpon them in the world, vntill they be at rest with God in Heaven.

The reason hereof is, that since the same corruption of nature, and guilt of sinne, spreadeth ouer all alike without exception, needs it must follow that all be iustly inwrapped in the outward punishment and mulct thereof; since all kinde of miseries follow sinne, with death it selfe, as the shadow doth the body. Sinne is the worke, and these are the wages. And God in iustice must needs shew his anger against sinne in this life, euen vpon his owne seruants. Here they must be iudged that hereafter they be not damned : *Cor. 11. 32.* with the world.

Secondly, God vseth them as scourges, purges, and wholesome medicines to heale, recouer, and reforme our sinnefull, sicke, and disordered nature. Here wee must be weined with the wormewood of calamities, from the breasts of the world, (which we alwayes would be lugging) that so we may be brought in loue with heauen and heauenly things.

The vse is first for our instruction, to make vs wise in the vse and end of the manifolde miseries that betide Gods dearest children, to moderate our affections, and to suspend our iudgements for our selues and brethren, when wee or they are so strangely and diuersly handled : *Blessed is the man whom thou chastenest (O Lord) and teachest him in thy law*; these tryals must hasten vs to Gods Sanctuary, to stay our violent passions, and bring vs our resolutions in such doubtfull cases.

Secondly, it reprooueth all such as iudge according to the outward estate of any of GODS seruants, what

Reason 1.
Gods children
haue the same
corruption of
nature, and
community of
sinne.

Reason 2.
They are me-
dicinable and
wholesome to
heale their sin-
full nature.

Vse 1.

Psal. 93. 12.
& 74.

Vse 2.

Eccles 9. 2.

fauour and credite they are in with the Lord. Since an outward condition is here to all men alike; *All things come alike to all, and the same condition is to the iust and to the wicked; to the good, and to the pure; and to the polluted; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.* For although it be most certaine, that God hath a speciall care for the saluation of the faithfull; yet such is the course of things falling out vnto men in this life, that it cannot be iudged, by the outward shew and appearance, whom God loueth, or whom he hateth: Such a certaine, infinite and endlesse confusion, is cast before the eye of man; and therefore Gods children must not promise themselves any immunity from troubles, or worldly successe; but rather to looke alwaies for the contrary, and labour still to subdue their inordinate passions, in thinking their case to be singular, censuring God to bee too rigorous, and so calling his iustice into question; which is nere vnto blasphemy.

Text.

Stop not thy eare from my sigh, and from my cry:] As if he should say, we pray, and thou hearest not; nay, thou art angry with our prayers, and stoppest thy eares (speaking after the manner of men) and shewing by effects, that it was as good for sinners not at all to pray to God, as to pray in vaine.

Docr. 5.

Sinne stops the passage of our prayers, and keepeth Gods blessings from vs.

Esay 59. 1. 2.

Let vs note from hence; The fruit and effect of sinne, it stops the passage of our prayers, and keepes Gods blessings from vs; it maketh GOD (as it were) deafe, and dumbe, and blinde, that he will neither heare, helpe, nor respect vs. *The Lords hand is not shortened, that hee cannot saue, neither is his eare heauie that it cannot heare: but your iniquities haue seperated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.* Sinne makes God as a stranger that hee will not carrie among his owne people: and though hee bee most strong, yet it so astonieth him, that hee cannot helpe them.

Ier. 14. 8. 9.

Reason 1.

Gods hatred of sinne.

Such is his hatred to sinne, that hee will not heare,

nor

nor helpe, hee disclaymeth their seruice, and cannot abide their prayers. Their persons are odious, and how shall their actions be acceptable? His Will, and Word is against them; remaining sinnefull, hee will not owne them for his, but excludes and excommunicates them from his presence, and Church. GOD heareth not sinners: Such as bee wicked cannot stand in his sight. *Will you steale, murder, and commit adultery, and sweare falsely, and come and stand before mee in this house, whereupon my name is called? Is this house become a denne of theenes?*

Esay 1.12. 13.

14.15. & 66.5.

Iohn 9.

Prou. 1.28.

Psal. 1.5. & 5.5

Ier. 7.9. 10. 11.

This must make vs carefull to holde vp pure hands, when wee pray vnto God, praying him first to purifie our hearts by faith, which may manifest it selfe by vnfeined repentance: That so when wee draw neere vnto God in our seruice and worship, and would haue him draw neere to vs in the acceptance thereof, wee may both cleanse our hands, and purge our owne hearts from all kinde of sinne and hypocrisie. *Wash you, make you cleane, cease to doe euill, learne to doe well: Come now, let vs reason together. If iniquity bee in thy hand, put it farre away; and let no wickednesse dwell in thy Tabernacle: Then truly shalt thou lift vp thy face without spot, thou shalt bee stable, and shalt not feare, and thou shalt bee bolde, because there is hope.*

We.

1 Tim. 2.8.

Acts 1.5.9.

Iames 4.8.9.

Esay 1.16. 17. 18

Iob 11.13. 14.

15.18.

Being in the dungeon, He not onely called, but sighed, and cryed vnto God. *Text.*

Afflictions not onely stirre vp men to prayer, but make them also more seruent and effectuell. *Jeremie* perplexed in the dungeon, called, sighed, and cryed vnto God. *Hearken, O Lord, vnto me (saith David,) and answer: I mourne in my prayer, and make a noyse.* It maketh men to cry as a woman in trauell. *Demaund now, and behold, if Man trauell with childe? Wherefore doe I behold euery man with his hands on his loynes, as a Woman in her trauell? and all faces are turned into palenesse? It forceth very infidels to humble themselves as Pharaoh, Ahab, &c.*

Doctr. 6.

Afflictions set

an edge on our

prayers.

Psal. 55.2.

Ier. 30.6.

Esay 13.8.

Exod. 9.17. 28.

1 King. 1.27.

29

See the variety of Gods punishments before he can make his people yeeld; yet in the end *their uncircumcised hearts shall be humbled; and they shall pray for their sinne.*

Reason 1.
Afflictions sub-
due the pride
of mans heart
and sturdy af-
fections.

Leuit. 26. 18.
21. 24. 28. &c.

Amos 4. 6. 7. 8.
9. 10.

Hofea 5. 15.

Jerem. 2.

Reason 2.
Afflictions
make vs know
our selues and
state.

Psal 119.
& 30. 6.

Ier. 31. 18. 19.

Reason 3.
Afflictions
shew vs Gods
wrath.
Deut. 32.
Psal 39. 10.

Psal 6. 1.

Vse 1.
Micah. 6. 9.

Amos 4. 12.

Afflictions and troubles, doe breake and tame the stoutnesse and pride of mans heart; and nature, maketh them to melt and relent; who may know (by woefull experience) that God will not cease from punishing, till they leaue their sinning. God still addeth seauen plagues to seauen (increasing the number and the greatnesse) till his children be turned vnto him, and be thoroughly humbled: So in *Amos*, he sends his iudgements successiue, because they returned not vnto him: So he saith, he will returne to his place, and not be found, vntill they seeke him, and amend: and God affirmeth, *that he will enter into iudgement with Ierusalem, because she saith, I haue not sinned.*

Secondly, being blinded in our affections, they make vs to see and know our selues; *before I was troubled I went wrong. In my prosperity I said, I shall neuer be moued.* Ephraim in prosperitie was as an vntamed and wanton Calfe, not wonted to the yoke; but by chasticements afterwards repenting and being conuerted and instructed, *I smote my selfe (saith Ephraim) upon my thigh, I was ashamed and confounded, because I did beare the reproach of my youth.*

Thirdly, by afflictions, wee may see the anger and vengeance of God against sinne, flaming as an vnquenchable fire, and burning to the bottome of hell; and in them we proue our owne weakenesse not able to vndergoe, or endure them. *Take away thy plague from me: for I am consumed by the stroke of thy hand.* Therefore David prayeth God, not to rebuke him in his anger, nor to chastise him in his wrath.

The vse whereof is, that wee heare the rod, and who hath appointed it: That we take notice of Gods iudgements, in acknowledging the author, and the end thereof; that we humble our selues and meeete our God, that wee pray for patience and strength to vndergoe trialls, and seeing

seeing our weakenes, to run to God for aide.

Again it maketh much for our comfort, that afflictions are so good and profitable, as the effects thereof declare. When they are sanctified vnto vs, they heale our sinfull nature, as a good salve that is laide to the sore; they recover the sicknesse of our soules, as good phylicke cures the disease: Thus they proue as whollome medicines, and fatherly chasticements, to amend and reforme Gods elect. They are meanes to make vs to know our selues, and the corruption of our nature, that needeth such violent remedies. Wee are readie with *Adam* to hide our sinnes. As *Iob. 31. 33.* malefactors (on a racke,) and vnhappy Schollers in a Schoole, are forced to acknowledge their faultes; so God by affliction wresteth out a confession of sinne, and resolution of amendment in his Children. Thus God doth scowre and cleanse away the drosse and drowinesse of our nature, and so rowseth and raiseth vp our dead hearts to earnest and faithfull prayers, that it turnes them to cryings, *Rom. 8. 26.* sighings, and groanings, that cannot be expressed.

Calling vpon Gods name, he heard his voyce.

Doctr. 7.

Gods children neuer pray in vaine, but are heard and helped of God in their greatest afflictions. *I called vpon thy name (O Lord) out of the low dungeon, thou hast heard my voyce, I called vnto the Lord in my trouble, and he heard me.* See the proofes and reasons hereof, with the vses, in doctrine the first, &c.

Gods children neuer pray in vaine.

Thou hast heard my voyce:] That is, heretofore thou hast regarded mee when I prayed; therefore heare mee still. *Doctr. 8.*

The experience of Gods loue in our former deliuerances out of dangers, ought still to encourage vs to resort vnto him, when the like or greater troubles shall assaile vs. *Thou hast set me at liberty when I was in distresse: haue mercy vpon mee, and hearken vnto my prayer.* That God had deliuered *Dauid* from the Lyon and the Beare, was the speciall motive and encouragement vnto him to incounter with *Goliath*, and his best assurance to conquer and overcome him.

The experience of Gods loue, ought still to encourage vs to pray for deliuerance out of danger. *Psal. 44. 1 Sam. 17. 37.*

So the church cheareth her selfe in her great ruins and afflictions, hoping to be redeemed againe from the captiuitie of *Babylon*. O arme of the Lord, rise up as in old time, **11.** in the generations of the world; Art not thou the same that hast cut *Rahab*, and wounded the *Dragon*? Art not thou the same which hast dreyed the Sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer? Thus they speake of their deliuerance from *Egypt*, which is called *Rahab*; putting some part of the Land for the whole, and the people therein contained; meaning also by the *Dragon* that tyrant *Pharaoh*, dwelling in the midst of the floudes, (as *Ezekiell* speaketh,) hyding himselfe in the Riuer *Nylus*; and as *Paul* calleth *Nero* a *Lyon*, so here is *Pharaoh* termed a *Dragon*, to expresse the qualitie of Tyrants: Thus, with the remembrance of that eminent deliuerance out of *Egypt*, they comfort their hearts, and cherish their hopes, to bee freed from the present captiuitie: for what shall hinder God from bringing them out of *Babylon*, more then it did the freeing of their forefathers from the slavery of *Egypt*?

Reason.
God is of an
vnchangeable
nature, still of
like power, and
goodnesse.
James 1. 17.
Numb. 23. 19.

God is still the same, without change or alteration; his nature and condition is euer to bee gracious, and ready to forgive; he is faithfull and will not deceiue his people; his power and will are neuer weakened; his truth and promise shall abide for euer. *Hath he said, and shall not he doe it? or hath hee done it, and cannot hee doe the same againe?* Feare it not, for GOD is constant and vnchangeable in his nature.

Doctr. 7.

Which doctrine serueth for the instruction of all Gods children, in the variety and continuance of their tryals and afflictions; being voyde of present comfort, they must remember the times past, and thinke of former deliuerances, as the ancient Church of GOD hath vsed to doe, who still called to minde what they had heard with their eares, what their Fathers had tolde them of GODS workes in their dayes, in the olde times
how

Psal. 44. 1. 2. 8.

how GOD had driven out the heathen, and planted them in; how hee had destroyed the Nations, and caused them to grow, and so hee concludeth, that they will praise God continually, and confesse his name for ever.

This also reproveth the perversenes of our nature, and weaknesse of faith, who many times in our infirmities and sense of our tryals, doe censure God amisse, either of forgetfulnesse, or want of power, that hee cannot or will not heare and helpe vs in our troubles, nor careth for our estate; who yet hath numbred our haire, and put our teares into his bottle. Wee should indeed rather censure our selues for weakenesse of faith, and thanke our owne sinnes, which haue made a seperation, and caused God to hide his face. Wee haue angered the Lord, and now there is a breach, and his wrath is gone out against vs. The Spouse was sluggish, and would not heare the voyce of her bride-groome, knocking, and standing without, at the dore, till his haire was full of dew, and his lockes with the drops of the night; but afterward she opened, and her welbeloued was gone and past: she sought him and could not presently finde him, but is beaten and wounded of the watchmen, and hath many crosse, yet still wee must remember Gods former mercies, and our olde deliuerances and so recover our hope.

I called upon thee, and thou drewest neare, and saidst, feare not.

Use 2.

Esay 59.1.

Luke 11.7.

Psal. 56.9.

Cant. 5.2.6.7.

Text.

God is still ready and at hand to comfort his children in their greatest dangers, and to rid them of their feares. *God is our hope, and strength, and helpe, in troubles ready to be found.* For further prooffe and vse of this, see doctrine 1. in the first Sermon.

Doctr. 9.

God is still ready and at hand to comfort and relieue his children, in their greatest dangers.

Psal. 46.1.

Reason.

Rom. 8.15.17.

Prou. 18.1.

Now God easeth them of their feares by shewing them his fauour, in giuing them the spirit of adoption, which remoueth the cause of feare, and maketh them as bolde as Lyons, because their sinnes are remoued, and they reconciled to God through Christ, yea, made his children and heires

heires

2 Cor. 1. 22.

& 5. 5.

Ephes. 1. 13. 14.

Rom. 8.

Psal. 112. 6. 7.

& 34. 4.

Ite.

Psal. 3. 4. 5. 6.

Text.

Verse 5. 8.

Doctr. 10.

God wil maintaine the righteous cause of his children.

Psal. 37. 6.

Psal. 82. 1. 2.

heires annexed with Christ. This spirit is the earnest of their safety and saluation. *The Lord is on their side, and who can be against them?* All things now worke together for the best, & therefore, *what, or who can separte them from the love of Christ?* surely such can neuer be mooued, nor be afrayd of ill tydings; their heart is fixed and beleueeth in the Lord, they seeke to the Lord, and he heareth them, and deliuereth them out of all their feare.

Which must make vs diligently to seeke the Lord in our dangers. If we would be soundly cured of our feares, let vs goeto him by our faithfull prayers, and this will free our hearts from vnecessary doubts, and keepe out despaire, that wee shall neuer be dismaide. *In nothing be carefull,* (saith the Apostles) *but in all things let your requests be made knowne vnto God;* and then *the peace of God (which passeth all vnderstanding) shall keepe your hearts and mindes in Christ Iesus:* For this peace quieteth the heart, and seleteth the minde in the assurance of a happy issue, from all difficulties and dangers. This couise tooke *Dauid*, who is not afrayd to challenge tenne thousand enemies that compasse him round about; nay so secure he was in the confidence of God (whom he called vpon) that hee layd him downe and slept, and rose againe, without any more adoe; because the Lord sustained him.

O Lord thou hast maintained the cause of my soule, and hast redeemed my life.

God will alwaies vphold and maintaine the righteous cause of his children; whatsoever bee their dangers and troubles, he will haue a speciall care both of their persons and businesse they haue in hand. *He shall bring forth their righteousness as the light, and their iudgements as the noone day:* Their righteous cause and holy conuersation he will make to be so euident, as the Sunne when it riseth, may, as at noone when it is the highest, and shineth brightest. He will stand by them, and deliuer them, and their cause, from vnrighteous iudgement: See the execution; how he sitteth in the assembly of Gods, to see and examine both them and

and their proceedings. See further of this poynt, Doctr. 1, and the first Sermon, in the proofes.

It is his place and office so to doe; Shall not the Iudge *Reason.* of all the world doe right? It belongs to him *to render vnto every man according to his workes:* He must needs defend the truth, *being the God of truth, yea, truth is selfe;* and his servants beare witnesse to the truth, and are ready to seale the same with their liues: And shall he not defend both it and them? Yes assuredly; for God hath promised protection of them both. *It is his place and office. Gen. 18. 25. Psal. 146. 7. Reuel. 20. 12. Acts 9. 4.*

The truth of which doctrine ought to incourage and confirme every christian man in the defence of gods truth, notwithstanding the great enemies and oppositions against the same. We must not deny it in any case, nor in any sort forsake it: *Buy it we may, but neuer sell it at any rate,* for this is *indas* merchandize. We must labour to be rooted and established in the truth, which may be blamed, but neuer shamed, nor yet forsaken of God and good men. *Use 1. Prou. 23. 23. Colof. 3. 7.*

Likewise, it reproveth and condemneth all such as are wavering and vnconstant in the defence thereof. *Iohn Baptist was no shaken Reed.* A faithfull man is as the house built vpon the rocke, no storme or showre can shake it, much lesse overthrow it. Great is the force of the truth, and of the faithfull professours thereof, which still preuaile and get a conquest ouer all things. *Use 2. Mat. 11. 7. Mat. 7. 24. 15.*

The cause of my soule:] That is, the cause wherefore his life was in danger. *Text.*

There is nothing more dangerous (many times in the world) then to defend and maintaine the truth of God. This is the cause of *Ieremies* soule, which called his very life into question. *The world hateth me (saith Christ) because I testifie that the works are euil therof. Every one that doth euil hateth the light.* Many times it hazardeth liberty, life, and goods: *Ye shall be hated of all men for my names sake.* It makes sometimes a seperation betweene the neereft and deereft friends, Father and Sonne, Mother and Daughter. The poore blinde man (once belicuing and defending the truth) *Doctr. The defence of Gods truth is many times most dangerous. Ioh. 7. 7. & 3. 20. Luke 21. 16. 17. 18. & 12. 52. 53. Ioh. 9. 21. 22. 34.*

John 12. 42. is not onely excommunicate of the Church, but cast off by his parents; they leaue him and the cause; yea, euery one that confesse Christ openly are cast out: *Paul* became an enemy to the *Galathians*, because he told them the truth.

Reason 1. The reason hereof is *Sathans* rage against it: it is the sword that slayeth him, and the mighty weapons that cast downe his strong holds; by it he is driuen out of possession, and falleth from heaven like lightening; he can haue no roome in the Church nor place in the hearts of Gods chosen, for the preaching of the truth.

Reason 2. Another reason is, the corruption and malice of mans heart, which opposeth against it, in maintaining things vnlawfull, which the word of truth condemneth. And here begin the warres, euery one striueth for his lusts and to haue his owne will, which it reprobeth. It is a sword, a sacrificing knife, a hammer, a fire, to kill, conquer, and consume whatsoever euill in is our nature, whether in reason, iudgement, or practise.

Use.

The use, is to teach vs to be prepared, and to pray to God, that we may be strengthened against all the dangers and persecutions which vially follow the sound profession of the gospel, the word of truth. We must resolute to sell all, not onely for the buying, but keeping of this precious pearle, which will proue the richest marchandise. It is best to cast our accompts for the building of this glorious tower, and to muster our best forces for these spirituall warres; that we may be conquerours, and not overcommed: Wee are not in this spirituall fight, to wrestle against flesh and bloud, but against principalities and powers, we had neede therefore to be well harnessed with the whole armour of God, that we may be able to stand to our

Math. 13. 45. 46. tackling, and standing fast overcome.

Text.
Dollr. 12. God not onely maintained his cause, but redeemed his life.
God maintaineth both the cause and person of such as defend his truth.
Lastly, from hence we may learne the safety and security of all Gods seruants, that doe their best endeauor to maintaine Gods cause and truth. In their greatest perils, he

he keepeth them safe and sound; he maintaineth *Ieremies* cause, and redeemeth his life: for the prooffe and vſes they are all one with doctrine 1.

Thus hauing briefly vnfolded the ſecret vertues of
theſe two ſoueraigne receipts (the Word and Prayer) to be
moſt cordiall and comfortable in our variety of afflictions
and greateſt tryals: The one to inſtruct vs in the lawfull
meanes that we are to vſe, and to moderate our violent paſ-
ſions, and vnruely affections, that (howſoeuer) with pati-
ence we may poſſeſſe our ſoules. And alſo, for as much as
our knowledge proueth very weake (for the moſt part) or
not ſo ſanctified that the encrease thereof can alwayes ſted
vs in it ſelfe. The other preſcription of prayer is neceſſarily
to be adioyned, without the which the beſt ordinances of
God, themſelues will be vnfruitfull. And therefore for the
right vſe of our knowledge (by the holy miniſtery of the
word) and the ſtrengthening of our faith and hope, where-
by we may be enabled to perſeuer vnto the end: wee had
more then need continually to practiſe our ſelues in this
holy duty: That ſo being armed by the word, and suppor-
ted by faithfull prayer, wee may be alwayes furniſhed in
our chriſtian warfare, to fight the good fight of
faith, and ſo to attaine the end thereof,
which is the ſaluation of our
ſoules.

FINIS.

